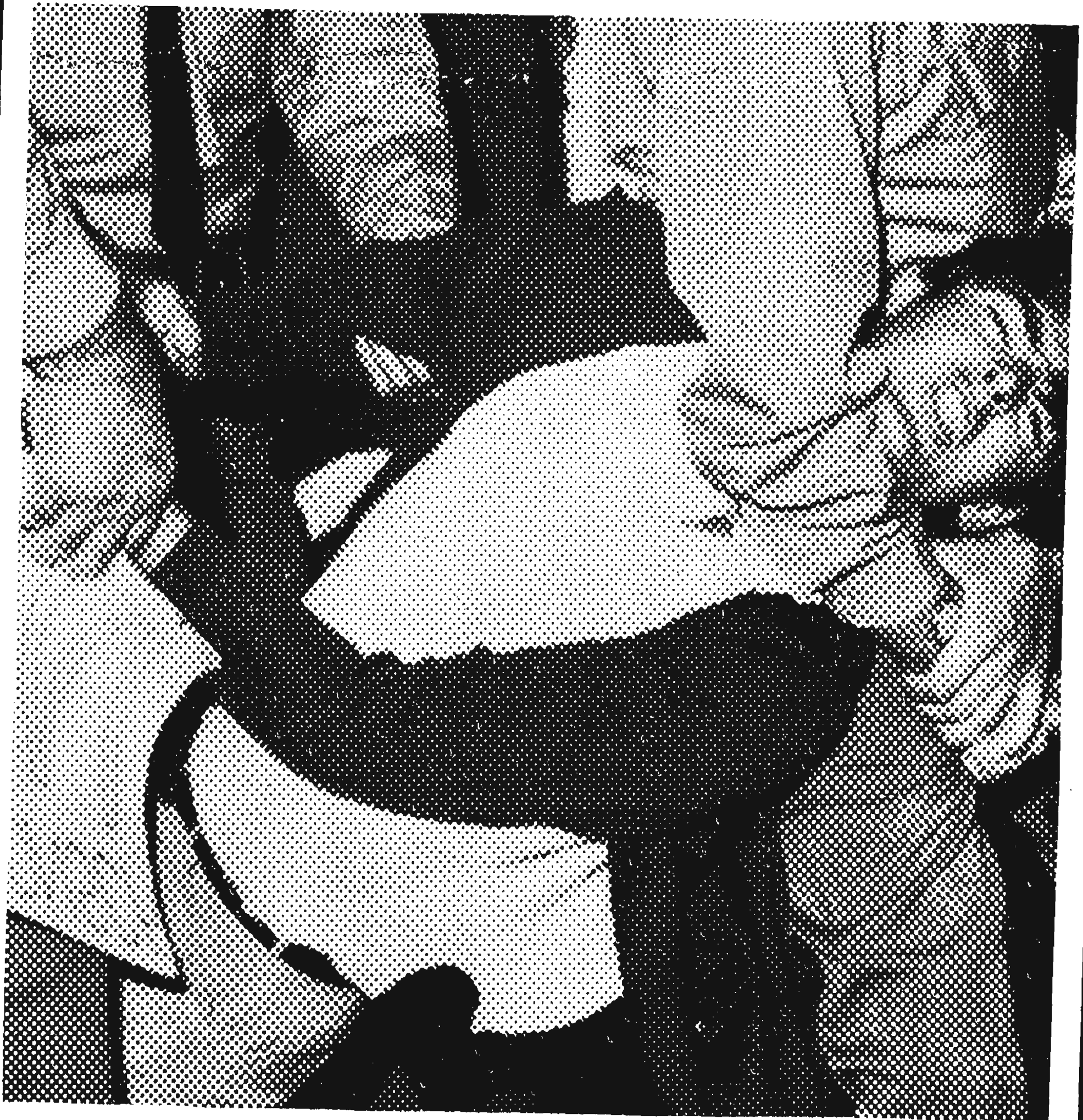


# SEMPER FLOREAT

vol. 36 no. 10

thursday 15th september 1966

10 cents



***CIVIL LIBERTIES AND THE  
QUEENSLAND POLICE FORCE***

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# FILMS

*Avalon* — 2nd-4th December. Hitchcock festival. See box ad.

*Regent* — "Modesty Blaise" — Another Spy Story. Monica Vitti. Terence Stamp. Dirk Bogart.

*Lido* — "Marriage Italian Style" — Sophia Loren and Mastrioni — This will probably be worth seeing.

"Loved One" based on novel by Evelyn Waugh. Tony Richardson's first production since "Tom Jones." Based upon the high cost of Dying in America. This is probably a very good film to wait for and will be on at the *Lido* in about a month's time.

"Alfie" — I saw this film in Melbourne and if it gets to Brisbane I can recommend it to anyone. The technique is excellent and the graphics and music make it an excellent film. Michael Caine also is in keeping with the film.

"Those Magnificent Men in Their Flying Machines." I saw this in Sydney before Christmas and again I enjoyed it. It is light and very enjoyable with some excellent photography.

# ON CAMPUS

The Students Peace Association has been formed on the campus. Membership is open to all students and staff of the University.

The activities and interests of the association will be kept on as broad a sphere as possible to encourage students of diverse interests but common ideals to collect into one body.

Organization of the association will be informal but members will at all times be encouraged to take active roles in the activities of the association, particularly those for which the member has a keen interest.

For those interested, meetings are held Monday at lunch time in Room 31 of the Main Block.

Political Science Annual Dinner, 29th Sept. in the Refec. Cost of Dinner \$3.

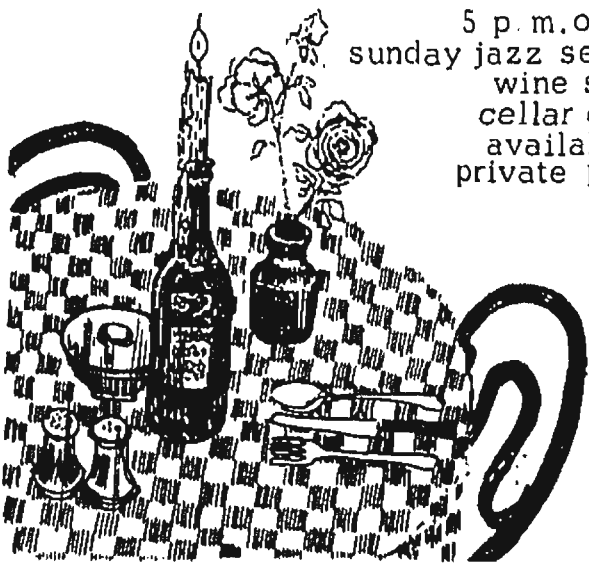
*Folk Night* — A relaxed and informal evening's entertainment. Four hours non-stop folk singing by candle light in the cellar. Food and coffee are free and available all evening. Singers will be from the Folk Society and the Folk Center.

So make it in on Friday 16th Sept. at 7.45-12 p.m. in the Cellar.

Speaker Mr. J. C. Morgan, C.M.G., British Deputy High Commissioner in Australia. Relax. Block, 11.0 Monday, 19th Sept.

## obsélite

environmental dining  
5 p.m. onwards  
sunday jazz sessions  
wine service  
cellar gallery  
available for  
private parties



# THERE'S A GOOD THING COMING



# THEATRE

*Her Majesty's Theatre* — "The Great Waltz" — a nice night's entertainment.

*Brisbane Arts Theatre* — "Auntie Mame" — based on the book by Patrick Dennis. Thursday, Friday and Saturday.

"Image in the Clay". This is the Australian play. 19th September-12th October, on Mondays, Tuesdays and Wednesdays.

"Signpost to Murder" from the 21st October to the 26th of November on Thursday, Friday and Saturday. *Twelfth Night Theatre*. Sept. 8th-24th, the Arnold Webster play "Chips with Everything". Produced by Graham Foreman. On Thursday, Friday and Saturday nights at 8.

October 20th-November 5th. "The Innocents" by Ken Lord, on Thurs., Fri., and Sat. at 8 p.m.

## Color Radio 4IP

IN ASSOCIATION WITH THE

UNIVERSITY OF QUEENSLAND UNION

Presents

## CAMPUS BEAT

YOUR OWN RADIO SHOWS FEATURING  
YOUR MUSIC REQUESTS & CALLS ... YOUR  
VIEWS ... YOUR PERSONALITIES ... YOUR  
NEWS

**MON. to FRI. 10 a.m.**

PLEASE DEPOSIT ALL MUSIC REQUESTS ...  
SUGGESTIONS ... CALLS ... COMPETITION  
ENTRIES IN THE "IPPY IPPY" ENTRY BOX IN  
THE VESTIBULE, UNIVERSITY OF Q'LD.  
UNION OFFICE



Our Liberty depends on the Freedom of the Press, and that cannot be limited without being lost.— Courier-Mail

# the Open forum

## PHYSICAL, PHYSICAL & JUST PLAIN PSYCH

Sir,  
We understand that a visitor from Victoria recently addressed members of your Union on the subject of Unidentified Flying Objects, and that he claimed contact through psychic channels.

Whilst according to all the freedom of thought and research, we wish to disassociate ourselves from this speaker and all other who follow the same angle of research. As a Bureau we are interested only in the PHYSICAL aspect of this phenomenon, and feel strongly that proof can come only through this method of research, and never from the psychic. All lecturers for the Bureau deliberately refrain from introducing any reference to psychic contact in their talks.

We shall be glad if you will make our views plain to your members.

I. A Sutton (Mrs.)  
Hon. Secretary, Qld. Flying Saucer Research Bureau.

## PYURAS OR PURE ASS?

Sir,  
Am at the present moment intending at your great establishment as student of the external type, and am reading in your newspaper with somewhat of regrets of unfortunate exit of family named Pyuras.

Most decidedly am thinking: "My goodness, is of possible relations to my family!" In my country of India is great family of name I bear, to wit, Pyuranus. Am thinking unfortunately deceased family is branch of mine, with name altered to conform with evident lower caste in your country. Is talk in my family of cousin Washa and wife Luka who disappear from India last century hidden in belly of Afghan camel. Is of possible your Pyuras descending from this?

Am hoping this letter will helping be to clear up origin of family with unfortunate exit in Haiphong Harbour. In concluding, am wishing to quote with pride words of family philosopher Aburra Pyuranus, when he is hearing of brave death of lamented Chukka:

"Chukka Pyuras forever!"

Sincerely in fact to you,  
R. Pyuranus.  
B.A. (Madras, failed),  
B.A. (Hanoi, failed),  
B.A. (Qld., trying).

## UNPROVEN STATEMENTS

Sir,  
Was the "Vietnam Supplement" (S.F. July 28) supposed to be simply informative, or was it the embodiment of the editors' beliefs on the subject? If it was supposed to be informative, then it was poorly compiled in that it presented only one viewpoint on the matter. On the other hand, if it was the attempt of the editors to show us what they thought about Vietnam, then this should have been frankly stated.

Two of the articles in the supplement were in small type. The reason for this apologetic manner of printing became obvious on close inspection: the article, "The whole thing was a

lie!" had as its author one brought up in the intellectually barren atmosphere of unthinking (as opposed to thinking) anti-communism, to whom the light of the truth was so bright as to blind him. The second small-type article, "The case for war", contains too many bland, unproven statements to deal with them all, but a typical one ran "Chinese material aid ... to other guerilla movements in Asia, non-existent." Now you don't have to be an expert on Thai internal affairs to know that this is sheer nonsense.

If we are to have really objective reporting by Semper, we should have both sides in a debate fairly represented. Why not a reprint from Hoang Van Chi, B. A. Santamaria, or Frank Knopfelmacher to even up the score? Or does the other point of view hurt too much to print it?

Llewellyn Davies.  
Med. II.

## ILLEGAL AD DEPT.

Sir,  
Allow me to use your columns to publicise a matter related to the Volunteer Service Association of Papua and New Guinea.

This Association exists to encourage Volunteers to come to the Territory and volunteer service of all kinds by Papuans and New Guineans. Its Provisional Council is chaired by Lepani Watson, M.H.A., Under Secretary to the Assistant Administrator and its members include the Vice-Chancellor of the University and church and community leaders. Members pledge one per cent of their salaries to it and certain days' service each year.

The Association is looking for a fulltime Volunteer Secretary for a one- or two-year term on \$750 per year. Accommodation will be supplied. I would be grateful if anyone interested would write to me, P.O. Box 257, Port Moresby, T.P.N.G.

Theo Bredmeyer.  
Secretary of Provisional Council.

Sir,  
On the first day of this term my black leather briefcase, initialled "G.G.K." was taken from the Biological Sciences Building. Through your columns I wish to appeal to the person concerned for its return. I am particularly concerned at the loss of the lecture notes covering two terms work in two subjects, and I hope the person concerned is decent enough to return at least these, to outside the Biological Library. Alternatively, I can be contacted at 70 1639.

G. G. Kent.  
Sc. III.

## FRED'S

Sir,  
I protest. The last issue of the Gazette did not have the customary front-page picture of Sir Fred.

Is not the raison d'être of that journal to keep bright the image of the man who rose to the charge of ten thousand intelligent adults on the strength of his capabilities with backward children?

Pro Bono Freddo.

## CONSTABLE EXPLAINS FREE SPEECH

Sir,  
So the University BULCH Society felt it necessary yet once more to grace the Public Forum and disgrace the University. The intelligentsia who sit speechless for endless hours being brainwashed by lecturers, descended upon the Public Forum (Sunday 24/7/1966) and prevented a political speaker from being heard by the cultivated method of beating a drum.

It was a pleasure to see the juveniles receive a simple lesson in manners from one of Brisbane's much maligned constabulary. They had difficulty comprehending the function of a public forum. The constable had first to explain to them what free speech was.

The actions of the BULCH Society on 24/7/66 raise an interesting question. Is it true — as I have heard — that the students' union scheduled a protest meeting against the University Act for the Forum for 9th January last (with the support of the Religious Rights organization) but called it off on the grounds that an outbreak of larrikinism by Brisbane's citizenry would result in a bad press?

If the statement is true perhaps someone should have told the organisers that the boys who play with rattles and bang drums really belong to the University itself, not to the grown-up world outside the campus.

A. Shawcross.

## BLUE HILLS I

Sir,  
With reference to letter of R. Baldwin (Law I) Semper, Vol. 36 No. 8, and that of "Four Arts II Students" in following issue, might I once more reiterate the Union's attitude to certain aspects of the Library and answer some of the unfair, inaccurate, criticism levelled against the Librarian and Staff.

Mr. Baldwin's ranting about "fascist librarians" and "Hitlerite attitudes", would give one the impression that he sees himself as leading some sort of "cultural revolution" in the little "ol U. of Q.", but, in fact, to those students who have tried to study in the Library over the last two years and who appreciate what a vast improvement has taken place this year — both in organization and facilities — he must appear as some sort of "lone haranguer" mugging his lines.

Apart from his complaints of a "persecution" complex, the only argument he puts forward with any sort of seriousness is that he disagrees with the system of fines at present in use. The Library Committee has discussed this at length with the Librarian. The amount of 2/- per book for the first week a book is overdue was found not to be excessively great. If a student feels he has been fined unjustly or excessively he may discuss the matter or write to The Librarian, c/- the Circulation Desk. They have assured us that they will always allow students the benefit of the doubt. Failing that, you are welcome to bring any complaints to the

Union, which will argue the matter for you.

Might I at this stage also mention that smoking will be allowed on the top floor of the Library as soon as possible. \* Meanwhile smoking is allowed in the three ground floor rooms. Also, the first floor is informal but "no smoking".

The letter from the four Arts II females requires more serious consideration. These complaints about the turnstiles are to some degree correct. Certainly, the Library Committee has complained about them — suggesting centre rails instead — but at this stage it seems that little can be done apart from suggesting to the Librarian that counters be installed on the turnstiles and a prize awarded to the one-millionth person to pass in or out, as the case may be — perhaps, or a night out with either Mr. Baldwin or one of the four Arts II students, again, as the case may be.

One further point in regard to their particularly witty, devastating criticism of the lower ground "frozen" section. I quote: "The frozen goods section, however, warrants no comment as it is well policed by a curious species of Dragon."

The Committee agrees with policing of "silent" study rooms, especially one such as the "frozen goods section". If you want to talk to it on the 1st floor. And anyway girls, you shouldn't throw stones.

J. Barry.

Secretary of Union Library Committee.

\*Don't smoke yet; smoke detectors have been installed on the top floor and you might set the fire alarm off.

## BLUE HILLS II

Sir,  
Well, well, authoritarianism again raises its ugly head in St. Lucia. I refer to my annual visit to the library last Wednesday evening where my first encounter with this latest authoritarian set took place in the Economics section. While attempting in vain to find some references on marginal cost pricing, a singularly undictatorial subject I might say, I was apprehended by a uniformed library guard who pointed out in no uncertain terms that "smoking" was prohibited in the Library. I quickly pointed out that although it would appear I was consuming tobacco, in actual fact it was an unlit pipe I held in my mouth. At this he violently clenched a copy of *Wealth of Nations*, which I am sure he was about to burn, and muttered something about as other people saw my pipe sucking enthusiasm they would feel encouraged to "smoke" themselves. Thus he would have the sheep led!

I finished my brief quest for enlightenment and once again was forced to encounter the monstrosities guarding all entrances which reminds one obscenely of a three-stemmed penis machine. After reading various notices as to inform me as to which way to depart, I approached one of these vile inventions. What mind could

conceive such a creature? Is it true they take pictures of the more hardworking students for Fred's files? Or are they used somehow by the Australian Security Service to screen those "right" students from the unconventional "left"? I never found out. Somehow the machine was engaged and would not budge. After attempts to climb the wall (shades of Berlin) a uniformed library "attendant" (Gestapo?) came over smiling and as he tripped an unseen but sinister 007 lever he muttered something about "another one caught".

Proceeding from there and braced to encounter barbed wire, gas, snarling alsatian dogs and beautiful women, I arrived before our administration's infamous statue of maimed university students — no doubt the result of weeks of detention in the Library. My customary ten seconds silence was observed as I passed the three forlorn figures and said a silent prayer for all those others who have suffered the misfortune of being the guests of Fred's Thought Police.

Long live the Administration.  
Long live Big Brother.

"Turnstile".  
Economics II.

## NUMBERS & NAMES

READY? — to put up with unfair marking of this year's General Examinations?

SET? — for social disgrace if you fail or (shudder!) get a post?

GO! — and geld Gardiner if by the end of this year he hasn't done the following things:

Instituted a number system for all Queensland University Examinations.

Arranged a number system for newspaper publication of exam results.

Insisted that the Psychology Department work out a unified and fair marking system for all faculties in this University.

I don't have to say that the system of names on examination papers is the greatest single causative factor in the Queensland University fear of persecution and apathy syndrome, particularly in set courses.

W. Wilkie.  
Med. V.

## CHEAP BAR-ROOM BROAD

Sir,  
Re Semper, July 14 — Open Forum — "Ruff Woman".

What's wrong "Not Just Another Girl"? Peeved and frustrated because you could not have your appetite for filth and smut satisfied?

If you are really interested in equal rights for women try the "equal pay for equal work" wagon — at least it's clean. I can just imagine what type of offspring you will rear — all candidates for "Skid Row".

Look girlie! It's about time you and your kind realised a few facts: if you want complete and absolute equality you will have to stand in the line: buy your own corsage for a ball; pay your own way when on a date, etc., etc., and be given no consideration through virtue of your sex whatsoever — chivalry

## NO SCOOTER?



ONLY A  
SICK CAR!



WELL we CAN  
FIX THAT

we FUSS over little  
things and BLEED over  
anything BIGGER . . .

Try ERN

HE TRIES HARDER . . .  
AND CARES MORE!

This space is donated to  
the SEMPER by  
ERN GREEN'S BP ST.  
LUCIA SERVICE STN  
on the way to the  
University.

would be a thing of the past. Do you really want this? — think about it! — then try to grow up.

If some day you want to be the soul and inspiration of some man's life — stop talking like a cheap bar-room broad of questionable virtue.

Paul J. Schacht.  
Soc. Stud. I — Part Time.

## DOES MANNER MATTER?

Sir,  
As a recent witness of the ridiculous system of adjudication employed by the Queensland Debating Society, I would like to lodge a protest on behalf of all those who once regarded debating as an enjoyable and entertaining activity. The Society appears to judge a debate according to a strict set of rules which, while giving a debater credit for the size and tidiness of his notes, and for his stance, give no credit for ingenuity in treating the topic or arguments raised by the opposition, and do not take audience appeal into account.

I have also been amazed on several occasions at the amount of personal abuse of the opposition which goes unnoticed by adjudicators. Surely it is unethical debating when, with no arguments to refute his opponent, a debater turns to attacks on the opposition for holding the views they express. Many adjudicators seem to have forgotten that a debater does not argue for his personal beliefs but presents a case for or against a topic to convince the audience.

I'm sure the visiting British debaters could not have been greatly impressed by the methods of adjudication employed in their debate against the University of Queensland team, and I would like to suggest that before another team visits Queensland, adjudicators relax their hold on the rule book during a debate and pay a little more attention to what is said rather than the manner in which it is said.

Judy Brown.  
Arts III.



# SEMPER FLOREAT

Thursday, September 15, 1966

## A Question of Responsibility

TODAY an individual has the choice between different systems of totalitarianism. Whether the system labels itself "democratic", "communist", "fascist", or "socialist", the individual's liberties are being eroded for the sake of efficiency, thereby assuming that the two are incompatible.

With the centralization of power, the machine operates in an impersonal, expedient manner and leaves the individual feeling powerless in a conforming society. He feels impotent, unaware of his vital individuality. He is only too willing to give up responsibility and become as Eric Fromm says in his book *Escape From Freedom*, an "automaton". He lets "big brother" do it for him.

We have forgotten that democracy is a continuous process. Our duty is not only to elect members to the Houses. Our duty is to direct them. We as individuals must accept full responsibility and take the initiative to safeguard the environment in which we can advance with the least social conflict. That means supporting values of self-respect for individual life and therefore other people's lives. In totalitarian systems where mass media permeates minds with rationizations for war, it means using the only methods at the individual's command, i.e. demonstrations, leafleting, public speaking.

When these last somewhat impotent methods are closed to us, then the opportunity to dissent has been forever closed. It is little use working through opposing parties, as all party leaders will drive the machine in much the same way, given a power position. The individual, with little finance, definitely never enough to run an effective newspaper, or a TV or radio station, can do but one thing. He can demonstrate that he will not accept this powerless position. He can make Australia and the world aware that he is one unit who believes in the intrinsic value of the individual. He will face up to the fact that mass media has been lying to him about his freedom as an individual. He will try to salvage what is left and use it as a basis for a new campaign.

The student especially has an important task here. Most Australian university students are apathetic, bored, geared to factory education. Yet they are not really happy with their position. But they conform because they feel powerless. The students at Berkeley Campus showed last year in their revolt against factory education and lack of civil liberties, that they were far from impotent. They brought the machine to a halt temporarily and won reforms.

There is an anti-intellectualism in our community which we must defeat. We are quickly labelled ratbags — justifiably in some cases. Students because of their boredom and fear of making stands on controversial issues, find their escape in vandalism at commem time, animalism from some of our sporting teams (the Regatta Hotel manager will tell you all about it). Because they don't try to understand certain problems, but rather fear them, they throw paper darts.

Our professors in the main are not good leaders in responsibility. Mostly sensitive men, probably dismayed with the intolerance in the world which they experienced in world war, they have propounded values of academic detachment for us to accept. They have rightly pointed out that there are many sides to an issue and have used this as a rationalization for lack of commitment. But the forces of inhumanity and repression do not sit by. Grounded in ignorance and non-understanding, they seem to defeat man's highest aspirations.

After every war the intellectuals are attacked for betraying the cause of humanity. The German professors sat by while Hitler rose. I am not likening our leaders to Hitler. But they are politicians, and I'm afraid that they no longer know how to control the machine, if they ever did.

I appeal to the students and professors to practice insight and tolerance, but never forget that although one can never obtain all the facts on a given issue, one must act. The opportunity and the need have come to act in our society. Not to be labelled as eggheads and theorists but to demand to be heard. This protest for the right to use the seemingly feeble means of placarding and leafleting is only a start. For those who believe demonstrations to be useless there is the negro situation to consider. Their movement began with a few in the streets.

## CIVIL LIBERTIES ORGANIZATION BEING FORMED "A DESTRUCTION OF INNOCENCE"

by "Observer"

Tony Lee came to Brisbane earlier this year as senior lecturer in law. He then had a naive faith in the maturity of Queensland society. He really believed that a Council of Civil Liberties could be formed in Queensland, which was genuinely interested in protecting the civil liberties of all, regardless of political beliefs, and which would become neither the tool of any one faction in society nor a battleground for political groups.

A public meeting was called in June at Albert Hall to establish the Queensland Council for Civil Liberties. The meeting was chaired by Professor Hughes of the Department of Government and speeches were delivered by W. Hayden, M.H.R., Ken Buckley, Secretary of the N.S.W. Council for Civil Liberties, and Professor Sykes, Dean of the Faculty of Law. Shortly after these speeches ended it became obvious that the meeting was divided into two groupings. One was a small group, violently "anti-Communist" and whose members are henceforth called "the groupers". There was also the great mass of the 200 or so audience, united by no other principle but opposition to the groupers with this unity forced upon them by the tactics and probably the inherent nature of the "groupers" themselves. The "groupers" attempted to prolong the meeting inordinately and indeed attempted at one stage to prevent its formation.

However decisions were reached at the meeting. An executive of 12 was decided upon and six were elected to draft a constitution and present it at another meeting to be called within 60 days at which time the other six of the executive were also to be elected. The six elected to the executive were Tony Lee, Philip Richardson, Brian Laver, Ralph Summy and Bob Cochran. This was the result of a University group being the rallying point for the resistance against the "groupers". Indeed some of those who stood on the executive of whom Ralph Summy was one, had no intention of being permanently on the executive and decided to stand so as to help prevent power being seized by the groupers. Thus one result was that the executive had an unexpected appearance of University radicalism. Also insufficient representation was given to members of the legal fraternity.

The next meeting was called on August 16th, in Room 81, Main Building. This was a mistake since by having it during the University holidays it prevented many

University personnel from attending and the meeting was not widely publicized. Also having it at the University dissuaded many of the public from making the effort to attend. Thus the meeting was open to take-over by an organized group. The "groupers" in the meantime were planning their revenge, were well organized and attended in great numbers. They had planned well. Their nominee for Chairman of the meeting Mr. B. Marney, was easily elected and he then read a written speech in which he attacked the idea that the Council for Civil Liberties should become a front for the Vietnam Action Committee and apparently that the organisation should not be even tinged by radicalism. Also to one other speaker, the donation of blood to North Vietnam by some Americans had something to do with the formation of a Council for Civil Liberties in Queensland.

Oops, I nearly forgot.

There had been a council for Civil Liberties in Queensland and another speaker claimed that 20 years ago that it was alleged that such an organisation was a Communist front organisation. So the name had to be changed to anything but "Council" and the "Association" was chosen. Also rejecting a decision of the first meeting a completely new executive of 9 were elected, all of the "grouper" faction, such was their stupidity. Tony Lee refused to be a member of the new Committee. He was apparently beginning to learn.

The domination by the groupers of the meeting was not without opposition. Brian Laver, early in the proceedings declared that the meeting was in the hands of one faction and then resigned. Jim Kelly and Lindsay Smith made attacks against charges that there had been attempts (of all things!) by the non-groupers to stall the meeting. There were several other resignations during the meeting and a flood immediately after it and in the days that followed.

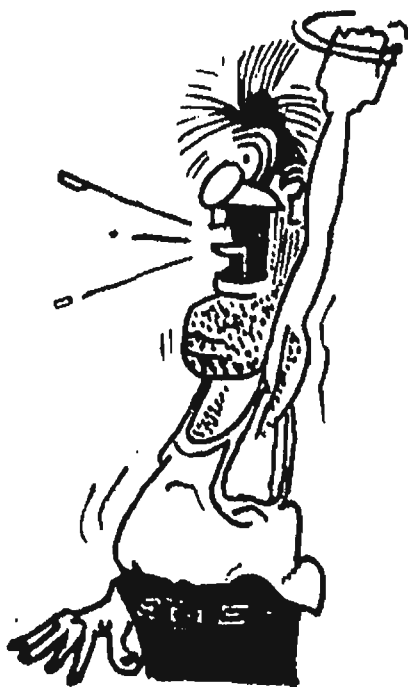
Consequently there is a move by members associated with the active Civil Rights Action Committee to form an organisation on a permanent basis. All those interested in joining the new organisation can contact Mrs. V. Ward 95 1808 or Lindsay Smith, Department of Government.

The basic fault of groupers is in their attitude to Communism. One does not disagree or quibble with them being anti-Communist as such, but they apply their Anti-Communism to irrelevant situations. Given the present power of the Communist Party in

Queensland and the forces in opposition to it, then it is obvious that the Communist Party is a threat to no one's civil liberties. In this regard, Communism has little substance as an issue at all. The major threats to denial of or undue limitations on adequate freedom of political expression are the structure and operation of the organs of mass communication, the present laws, the activities of the police and ultimately public opinion itself. Similarly there is a danger to Civil liberties if the attitude becomes widespread that the only people who are politically trustworthy are active members of the D.L.P. or right-wing members of the Liberal Party and if one is, not then one is a Communist dupe, a traitor, a political apathetic, or simply naive. In short anti-Communism in the present situation is far more of a threat to genuine civil liberties in Queensland than Communism itself.

The "groupers" simply cannot see that if one is not entirely for them then one is not necessarily against them and that one can be opposed to their ideas and yet support their right to express them. By their failure to see this and also because of the other limitations of their vision the groupers forced all others into an unnatural coalition of opposition and then out of their organisation.

The whole caper had at least one beneficial result. It demonstrated to one English migrant the neurotic bias with which one group in our society views its fellow members and the pettiness with which politics can be conducted in Australia and the immaturity of Brisbane society.



# CIVIL LIBERTY IN QUEENSLAND

## Freedom of Speech and the Law

by

**J. GERAGHTY, B.A., LL.B.**

**S**EMPER went overboard with the Vietnam issue in its last edition (S.F. July 14th). Close to this is the issue of Civil Liberty. Much has been said about this, and the following pages hope to focus them vis-a-vis the Queensland context. We would like to stress that this is crucial to any society which professes to be a democracy and as such, the individual member of the society should be aware of what civil liberty involves rather than have hazy ideas which do not permit intelligent discussion.

Freedom of speech is commonly regarded as one of the cornerstones of democracy; the presence or absence of freedom of speech within a community or a nation is regarded by many as a touchstone for determining the overall worth of the system of government applicable to that community or nation. But freedom of speech is, of itself, both useless and meaningless. A man shouting in any empty room has freedom of speech but his shouting is mere noise of no consequence or significance. Freedom of speech is a meaningful concept only where there is an audience; it necessarily involves both speaker and listener. Being able to speak your mind to other individuals or small groups may not be enough. In matters of general importance to the members of a community or of a nation, freedom of speech will further necessarily involve the availability to an individual or group of ways and means of communicating with large numbers of the persons affected by or concerned with that matter. It is a commonplace of commentary upon modern life that full communication with members of the public can only be achieved by those who have access to the mass means of communication such as newspapers, popular magazines, radio and television.

The availability of these mass media as means of expression for individuals or groups is usually determined by one or other of two factors: money, or the attitude of those who control the mass media to the views to be expressed, or the persons expressing the views. It is well known that in Australia control of the mass media resides almost wholly either in the government or in the hands of a limited number of companies whose political views correspond, generally speaking, with those of the establishment. Those who seek to change the established order of things or to oppose governmental policies in certain respects will therefore require sufficient money to obtain use of the facilities offered by the mass media or the goodwill of those who control the mass media. The second of these is perhaps the most important as money alone may not be sufficient a key in certain circumstances to gain entry to the mass media. Where there is no money available, those who seek to publicise their views and effectively exercise their "freedom of speech" are

dependent upon the goodwill of the proprietors of newspapers, magazines, radio and television. If the cause is an unpopular one or the affiliations of the persons involved otherwise render them in bad odour with the proprietors of the mass media, there may only be limited ways in which a large audience can be obtained.

The traditional way in which to attract an audience in these circumstances is to hold demonstrations, processions, or meetings in streets, parks, squares and other public places which are habitually frequented by large numbers of people, or to otherwise carry on in a manner which is "newsworthy". Such demonstrations often involve the participants in conflict with the police with consequential action by the police in the courts. The purpose of this article is to examine the law in Queensland applicable to persons who seek to demonstrate in public and to examine critically the relationship between that law and the fundamental right of freedom of speech. This article is not concerned to advocate or defend behaviour which manifestly is and should be unlawful; it is concerned rather with peaceable behaviour the main object of which is the exercise of the right of free speech.

### THE CRIMINAL CODE

The Queensland Criminal Code contains the basic provisions relating to offences committed in the course of public demonstrations. There are a number of sections in the Code dealing with unlawful behaviour in relation to Parliament; for example any person who advisedly disturbs parliament while in session or commits any disorderly conduct in the immediate view or presence of parliament tending to interrupt the proceedings or impair the respect due to parliament is guilty of a misdemeanour and liable to a maximum penalty of imprisonment for three years. An offender may be arrested without warrant. (Section 56.) Any person who creates or joins in a disturbance either in parliament house or its precincts when parliament is not sitting, or at the office or residence of the Governor or any member of the Legislative Assembly is guilty of an offence and liable to a maximum fine of \$100 together with imprisonment for up to six months. A person committing this latter offence may be arrested without warrant on the verbal order of the speaker or the clerk

of the parliament or on the verbal order of the Governor or member of the Legislative Assembly, where a disturbance is directed against them. (Section 56A.)

### RIOTS AND UNLAWFUL ASSEMBLIES

By section 62 of the Criminal Code any person who takes part in an unlawful assembly is guilty of a misdemeanour and liable to a maximum of one year's imprisonment. An unlawful assembly is constituted when three or more persons intending to carry out some common purpose assemble themselves in such a manner, or conduct themselves when assembled in such a manner as to cause people in the neighbourhood to reasonably fear that the persons assembled will "tumultuously disturb the peace or . . . needlessly and without any reasonable occasion provoke other persons tumultuously to disturb the peace". A person taking part in an unlawful assembly may be arrested without warrant. When persons who have unlawfully assembled begin to act in "so tumultuous a manner as to disturb the peace" then the unlawful assembly becomes a riot and any person who takes part in a riot is guilty of a misdemeanour and liable to a maximum of three years imprisonment with hard labour. Any person taking part in a riot may, of course, be arrested without warrant.

### READING THE RIOT ACT

Once the riot has commenced it is the duty of either the sheriff or under-sheriff, a Justice of the Peace or the Mayor of a municipality to proclaim in a loud voice the following words: "Our Sovereign Lady the Queen charges and commands all persons here assembled immediately to disperse themselves and peaceably depart to their habitations or to their lawful business, or they will be guilty of a crime and will be liable to be imprisoned and kept to hard labour for life. God Save the Queen!" These words speak for themselves. Any persons to the number of twelve or more who do not disperse themselves within an hour after the making of the proclamation or of an attempt to make the proclamation render themselves liable to the consequences set out in the proclamation. Again any offender may be arrested without warrant.

### UNLAWFUL PROCESSIONS

When three or more persons assemble together having amongst them any firearms or other offensive weapons or publicly exhibiting any banner, emblem, flag or symbol which is calculated to promote animosity between persons of different religious faiths or are accompanied by music of a similar nature or tendency and join in a parade or procession for the purpose of celebrating or commemorating any festival, anniversary or political event relative to or connected with a religious or political distinction or difference between any classes in the community or for the purpose of demonstrating any religious or political distinction or difference those persons are guilty of an offence and each is liable to a maximum of one month's im-

prisonment. The section does not apply to parades and processions held in the course of elections for public offices. When such an unlawful procession takes place it is the duty of a Justice of the Peace to read a proclamation requiring the persons assembled to disperse themselves and any persons who continue together to the number of three or more a quarter of an hour after the proclamation are liable to a maximum imprisonment of three months. Parades or processions held in the course of an election of a public character are excluded from the operation of this provision. Offenders may only be arrested on a warrant. (Section 77.) Finally section 78 of the Criminal Code makes it an offence for any person by violence or by threats or intimidation of any kind to hinder or interfere with the pre-exercise of any political right by another person. An offender is liable to a maximum imprisonment of two years with hard labour, or if he be a public officer, three years with hard labour.

The provisions of the Code relating to disturbing parliament while in session would seem to be proper and necessary for that body to carry out its function. Section 56A relating to disturbances when parliament is not sitting was passed in 1939 as a result of an historic invasion of Parliament House and again would seem to be a necessary provision so long as a restricted meaning is given to the term "disturbance". It is thought that the word would not extend to peaceable deputations to members of Parliament though it might extend to demonstrations, picketing and so on within the precincts of Parliament House.

The provisions relating to unlawful assemblies and riots are of course designed to prevent breaches of the peace and continue in force the rather quaint and antique practice of "reading the Riot Act". These provisions however do not apply and are not designed to apply to peaceable gatherings. The words "needlessly and without any reasonable occasion" are interesting however in the context of the present discussion. Whether an assembly so provokes a reasonable apprehension of a breach of the peace will finally be a question for the jury and it is thought that a jury is an appropriate body to determine such a question. Relevant considerations in determining such a matter would be the social usefulness and normality of the assembly. A Salvation Army band which persevered in marching at full blast down the street in the face of threats of attacks by hooligans would probably for example be regarded as having reasonable occasion. A jury might well regard some political demonstrations as needful and reasonable occasions and others as not. The varied prejudices of twelve persons are however preferable to the prejudices of a single person.

Section 77 is designed specifically to deal with religious dissension, for example between protestants and catholics, and to prevent political parades which

involve the carrying of offensive weapons. There is rarely any occasion to invoke this section in modern times; we appear to have reached that stage of civilisation where religious intolerance is manifested covertly rather than overtly.

### ADVERTISING ON THE HIGHWAYS

The Main Roads Regulations deal with what might be broadly called advertising on declared roads. Declared roads include State highways or main roads and developmental and secondary roads which have been declared as such under The Main Roads Acts. Regulation 86 provides as follows:

"No person shall allow or cause or permit any other person to allow the passage or standing in or on any declared road of persons, vehicles, or animals carrying any advertisement, placard, board, notice or sign, or the throwing or distributing of handbills or other printed or written matter in or on any declared road or from any place where such handbills or other printed or written matter may fall in or on any declared road."

This regulation in effect prohibits cars carrying posters, advertising the inter-varsity drama festival, Billy Graham, or the rugby ruckus (or the handing out of literature relating to such events) on declared roads. It is very broad in its applications and does not apply only to such signs etc., as might constitute a traffic hazard. Similarly, the handing out of printed matter is prohibited even where the distribution would not interfere with traffic; the regulation in this regard seems to strike at the mere possibility of handbills, etc., getting onto the roadway. It should be noted that the term road in this context means the full strip of land dedicated as a road and not merely the bitumen or other prepared surface upon which vehicles ordinarily travel. Contravention of regulation 86 would be an offence attracting a maximum penalty of \$200. Strict enforcement of this provision would, of course, mean that advertisements on the sides of commercial vehicles and innocuous messages and notices carried by private motorists would attract prosecution. Regulation 87 however gives the Commissioner of Main Roads power to order in writing the removal of advertisements etc., of the type referred to in Regulation 86 within a stated time, and it is thought that the Commissioner would exercise this power first before instituting proceedings in respect of advertisements, signs etc., which he thought objectionable. Failure to comply with the direction of the Commissioner also constitutes an offence attracting a maximum penalty of \$200.

### THE TRAFFIC PROBLEM

The most extensive provisions relating to public demonstrations are however to be found in the Traffic Acts and Regulations. These provide that a large number of activities which persons making a public demonstration might seek to indulge themselves in are

(continued next page)



## CIVIL LIBERTY IN QUEENSLAND — (continued)

not to take place unless a permit has been issued for that purpose. by the district superintendent of superintendence of traffic who is, of course, a member of the Police Force.

### STREET MEETINGS

For example, by Regulation 122 a person may not, without a permit, amplify or reproduce words or music or other sounds by any means upon the road or in any other place where the amplification or reproduction would cause or is likely to cause persons to gather upon a road to the "danger, inconvenience, hindrance, annoyance or obstruction of persons or other traffic upon such road." Similarly political, religious or other meetings cannot be held upon any road without a permit. Under Regulation 123 a person desirous of convening such a meeting upon a road must at least fourteen days prior to the meeting apply to the district superintendent of traffic for a permit in respect of such meeting. The district superintendent may in his discretion agree to abridge the period of fourteen days. The district superintendent is given an unqualified discretion to issue or refuse to issue a permit for such a meeting; if he does issue such a permit it may define the time, date and portion of road to which the permit applies and other conditions to be observed in respect of the meeting. Whether a permit has been obtained or not in respect of such a meeting a superintendent may at any time prohibit the holding of a meeting upon a road if in his opinion the meeting is likely to occasion a breach of the peace or cause obstruction to traffic upon the road. Holding a meeting or using an amplifier otherwise than in accordance with these provisions constitutes an offence and attracts a maximum penalty of \$200 or six months imprisonment.

### PROCESSIONS

Processions whether of pedestrians or persons driving in vehicles or riding animals or combinations of these may not parade or pass along a road unless a permit to hold the procession has been obtained from the district superintendent of traffic. Application must be made to the district superintendent at least fourteen days prior to the date fixed for such a procession and there is in this case no power for a district superintendent in his discretion to abridge such time. The district superintendent is again given a blanket power to issue or refuse to issue a permit. If he does issue a permit then he may set out in it the time, date and routes of a procession and any other conditions which the holder of the permit must observe. Wide powers of prohibiting a procession whether a permit has been obtained or not are given to a district superintendent or superintendent. He may prohibit a procession if in his opinion it will occasion a breach of the peace or cause obstruction to traffic upon the road or if for any other reason whatsoever it is desirable that such procession should not be held. The power to prohibit a procession then is much wider than the equivalent power in respect of meetings upon roads. The wording underlined above is wide enough of itself to allow a police officer to prohibit

a procession because those taking part are communists, university students, pensioners, Roman Catholics, Rotarians or some other group of "undesirables". It is no doubt necessary and desirable that a member of the police force should have the power to prohibit processions which are likely to cause breaches of the peace or obstruct traffic but it is also clearly undesirable that a police officer should have such a wide and unfettered discretion in respect of processions for which permits have been obtained which apparently may be exercised upon bases which have no relevance whatsoever to either the maintenance of the public order or the flow of traffic. This wide discretion to grant permits is subject to review as will be seen shortly.

Regulation 126 prohibits a person from driving or standing on a road any vehicle which is apparently used only for the purpose of exhibiting an advertisement and prohibits the carrying of advertisements, placards, boards, notices or signs and the throwing or distributing of any handbill or other printed or written matter upon any road unless a permit has been issued by the district superintendent of traffic authorising him to do so. No time period is prescribed within which an application to such a permit should be made. A permit fee of \$1 is payable in respect of each placard, advertisement, etc., for which a permit is issued. Such a fee covers the use of the placard for a period of up to a month. This regulation would seem to cut across the provisions of the Main Roads Regulations which have been mentioned previously. In so far as they are inconsistent with the main roads regulations they would overrule the Main Roads Regulations as the traffic regulations are the more recent enactment. Regulation 168 gives a police officer power to seize and detain any of the items mentioned above which is being used or dealt with in contravention of the Regulations. Upon any person's conviction for an offence in respect of such items unless the court otherwise orders the item is forfeited to the Crown. Even if there be no conviction the Minister in charge of the act may direct that the item be forfeited.

Regulation 145 makes it an offence to attract together on a road a number of persons to the inconvenience, annoyance or obstruction of persons or traffic, by speaking, shouting, singing, playing music or doing or displaying anything whatsoever. Again the maximum penalty would be \$100 fine and six months imprisonment.

### JUDICIAL REVIEW OF POLICE DISCRETION

By virtue of Regulation 127 any person who has applied for a permit and feels aggrieved by the refusal or failure of a district superintendent or superintendent to reconsider the matter. The aggrieved person or a representative of the aggrieved person is entitled to be heard in respect to such reconsideration and the district superintendent or superintendent is to have regard to the whole facts of the case including any new material supplied by the aggrieved person; he may either

affirm or alter his previous decision. If still aggrieved following such reconsideration a person may appeal against the decision to a Magistrate or Justice of the Peace whose decision on the matter is final, and not subject to any appeal. S. 57 of the Traffic Acts also provides for this right of appeal.

No procedure is set down in the regulations for the exercise of this power of appeal to a Magistrate or Justice and the writer is unaware of any occasion upon which it has been utilised to appeal against decisions in respect of permits for meetings, processions or the carrying of advertisements and placards, etc. Indeed the existence of these appeal provisions seems generally not to have been known to persons and groups who have been interested in obtaining permits. It is hoped that this article will serve to make the right of appeal more widely known and availed of. Generally speaking the provision is a salutary one providing an independent person to whom appeals may be made from the exercise of discretion by a police officer. It would appear to be the duty of the Magistrate to consider all relevant circumstances and to give a reason for decision after hearing representations both by the police and the applicant for the permit. This procedure would be available to the University of Queensland Union for example if, as has been intimated, a permit is refused for the commemoration procession in 1967.

With the exception of the discretion to prohibit processions which has already been noticed and which is strangely much wider than that to prohibit meetings for no apparent reason, the provisions of the Traffic Regulations seem to be fair and reasonable having regard to the interests of the general public who use the roads and the interests of those who wish to carry on demonstrations, processions, meeting and so on. The requirement that fourteen days notice be given of applications for permits for meetings and processions is a somewhat ponderous one and would in effect operate to prevent spontaneous demonstrations or demonstrations carried on at short notice in respect of topical events. The appeal provisions while an appropriate safeguard against a "police state" might also take some length of time to invoke in practice. Owing to pressure of work it is quite often very difficult to have matters brought on for hearing at short notice. Again the provisions of Regulation 124 relating to processions are more restrictive than those of Regulation 123 relating to meetings in that there can be no abridgement of the fourteen days. On the other hand it would seem possible to obtain the issue of a permit for the carrying of advertisements, placards, etc., almost immediately.

One must ask however why it is deemed necessary at all to obtain permits for the carrying of placards or notices or the distributing of pamphlets. In this regard it should perhaps be pointed out that the term road used previously in the traffic regulations includes footpaths and other appurtenances to roads. Surely the laws relating to obscenity, defamation and breach of the peace would sufficiently enable the police to control any

untoward use of signs. If use of notices, signs, placards, etc. did operate to obstruct the vehicular or pedestrian traffic and use could be made of the powers of the police to direct traffic which are discussed at a later stage in this article. No doubt some explanation for the power on the ground that it serves to stop a rash of mobile advertisements on our streets could be proffered but if the power to grant permits is used in an arbitrary fashion to restrict the activities of persons or groups who do not find favour with the authorities then the provision would not seem defensible. It is difficult for example to envisage on what basis university students recently were refused a permit to distribute advertising matter concerning the inter-varsity drama festival. The fee of \$1 in respect to each placard also serves to make a public demonstration involving numerous placards an expensive exercise. Certainly if individuals wish to parade in time honoured fashion with signs proclaiming "Repent, the end is nigh," there seems no real reason why they should not be able to do so. Certainly they should not have to pay for the privilege of so doing.

General powers are given under the traffic acts and regulations to the police to direct and control traffic. Regulation 21 provides for example that the driver of a vehicle or a pedestrian upon a road must comply with any signal, order or direction given by a police officer and stop or proceed in such a manner or direction as the police officer deems necessary for the effect of regulation of traffic or for any other necessary purpose. It is also obligatory to comply with any reasonable direction of a police officer as to the manner of approaching or departing from any place; as to the regulation of traffic; or as to the removal of a vehicle from one place to any other place. Section 35 of the Traffic Acts provides that in any case not expressly provided for by the Act and Regulations any member of the police force may give such directions, signals and orders as may in the police officer's opinion be necessary for the safe and effective regulation of traffic. It is an offence to obstruct or hinder any member of the police force in the exercise of his power of a duty under the Act or to disobey any direction, signal or order given by a member of the police force in the exercise of such powers or duties (Section 36). Section 39 of the Acts gives members of the police force wide powers as to the obtaining of names and addresses of persons and any person who fails or refuses to give his name and address or gives a false name and address is guilty of an offence. Persons who commit an offence against S. 36 of the Acts may be arrested if found by a member of the police force committing the offence (section 42).

It should perhaps be added for the benefit of the more obstreperous demonstrators that assaulting, resisting, or wilfully obstructing a police officer who is acting in the execution of his duty constitutes a misdemeanour by virtue of s. 340 of the Criminal Code which provides for a maximum punishment of imprisonment with hard labour for three years. Resisting arrest would come within the ambit of the above offences.

## now let's be reasonable!

Delamothé on parks, protests and old labour legislation.

The two of us were cordially greeted by the Minister for Justice, Dr. Delamothé, Bachelor of Medicine, Bachelor of Surgery (Sydney). Two men and a woman, protesting against the use of the Traffic Regulations to stop political demonstrations, had just left his rooms.

We, too, had come to protest. We explained that, as members of the University Liberal Club, and believers in realistic, winteresque political action, we did not agree with the opinions of the local anti-Vietnam protestors. But, as true liberals and law students, we upheld their right to protest peacefully. The Traffic Acts, we thought, were being used for suppressive ends, contrary to the spirit of a democratic legal system.

Twenty minutes later, we left the Minister realizing just what an ivory tower we had been living in at St. Lucia. How easy it is to see only the idealistic academic viewpoint! We had been selfishly blind to the ordinary people of the community, quietly shopping.

The Minister explained that laws were a compromise of conflicting rights, and with the supposed right to demonstrate we must balance the right of citizens to use the footpaths, untroubled by dirty ratbags. We hadn't thought of that — but had to agree, if reluctantly. But our reluctance turned to wholehearted agreement as he went on. He reminded us of the recent Anzac Park demonstration.

The park, surely, had been set aside in memory of the war dead, whom many come to remember and revere during the lunch hour. Was it not sacrilege to create a political disturbance in such a place? Suddenly conscious of our own dear departed, our hearts warmed to this decent family man. We shall always tread more softly, as we pass the couples, hand in hand, paying jam-sandwich homage to the soldiers and the goldfish.

He went on. As law students, we would understand that, in fact, no one had really been arrested for demonstrating. Those taken into custody, had declined to obtain a permit from the Police Force — so their offence was lack of a permit, rather than the presence of placards.

But of course! As law students we were struck by the legal beauty of this distinction.

The Minister rose, and we went forth, shaking hands in farewell. He smiled deprecatingly — "Anyway, this is old Labour legislation. But why don't you go to the Department of Main Roads? The Traffic Acts are really their concern — I'm Justice Minister, and there's nothing in them that comes within my jurisdiction."

C.J.B.

TONY LOUIT

AMP fire life domestic

Phone 31 0481

A/H 70 2619

# CIVIL LIBERTIES IN THE U.S.A.

The United States of America is a country where the climate of opinion is not particularly favourable to non-conformist views, but that nation's highest tribunal during the past four decades has invalidated many state and local restrictions on freedom of expression.

The United States, an ethnically heterogeneous nation, is rife with mutual suspicion. Many of Anglo-Saxon descent, notably those in the Ku Klux Klan and similar nativist groups, have viewed as undesirable or of dubious loyalty fellow-Americans, of Slavonic, Hungarian, Italian, Greek, Oriental, or African descent. A decade ago the sensation-loving Senator, Joseph McCarthy (who enjoyed considerable popularity among those of recent immigrant stock) asserted that disloyalty and treason were especially prevalent among educated aristocrats who were graduates of Harvard, Yale and Princeton. Ultra-conservative newspapers and organisations have often sought to identify Socialism, Liberalism, and welfare state views with Communism and have charged that Communists have infiltrated to a significant degree into United States schools and governmental departments. Now that U.S. troops are fighting Communists in South Vietnam, most vocal Americans feel there should be curbs on the expression of radical views. Americans generally believe they are the leaders in a free world crusade against Communist expansion. To a greater extent than in other democracies, many in the U.S.A. hold that one is not a loyal citizen unless one subscribes to private enterprise economic views. For millions Americanism has become almost a religious faith.

A nation-wide survey twelve years ago (when the United States was not engaged in armed conflict) revealed that only 27% in the U.S.A. would accord an avowed Communist the right to speak in public while 77% felt Communists should be deprived of citizenship, 51% favoured imprisonment of all Communists, only 12% would allow an atheist to teach in a University, only 33% favoured permitting a Socialist as a University teacher, only 35% would let a book favouring public ownership to be in a public library, and 58% deemed it more important to ferret out all Communists than to protect the rights of innocent people.

Yet, in the U.S.A. in recent years, the federal constitution has been interpreted by the Supreme Court to safeguard rights of religious, racial, and other minori-



By Dr. Myron Tripp

Senior Tutor in Government

ties. The much-publicized Bill of Rights (1791), comprising the first ten amendments to the U.S. Constitution, limits only the federal government. Far more significant is the Fourteenth Amendment (1868), which prohibits any state from abridging "the privileges or immunities of citizens" or depriving "any person of life, liberty, or property without due process of law" or denying "any person within its jurisdiction the equal protection of the laws."

Thus, in 1939, in *Hague v. C.I.O.*, the Supreme Court declared incompatible with the Fourteenth Amendment a Jersey City ordinance which forbade public assembly in streets or parks without a permit from the police chief, who was authorized by the city to ban a meeting, if, in his opinion, a riot or disturbance was likely to result. The court held such a prior restraint impermissible, doubtless aware that the politically conservative Mayor Hague was a foe of radical labour unions. On the other hand, in a 1965 case (*Cox v. Louisiana*) the Supreme Court asserted that a state or its subdivisions had the

right to control travel on public streets for the purpose of ensuring order. The Supreme Court upheld a state statute requiring permits for public processions, noting that it had not been construed in an arbitrary manner. (*Cox v. New Hampshire*, 1941.)

In a 1937 case (*Lovell v. Greffin*) the Supreme Court invalidated, as contrary to the Fourteenth Amendment, an ordinance of a Georgia community that required permission of the city manager for distribution of literature. The Jehovah's Witness prosecuted in the lower court had not sought to obtain a permit in advance, but it was an invalid restraint on the freedom to circulate literature. The interest of a city in avoiding littering of streets is subordinate to freedom of communication. The "constitutional right to express views in an orderly fashion" (*Jamison v. Texas*, 318 U.S. 413, 416 (1943)) on a public street extends to communication by leaflets or by spoken appeals. The Supreme Court has accorded a preferred position to religious and political expression as compared to com-

mercial advertising.

The right to freedom of association was safeguarded when the Supreme Court declared that the National Association for the Advancement of Colored People need not comply with an Alabama official order to disclose its membership list.

It was not by act of Congress, but by decisions of the Supreme Court interpreting the Fourteenth Amendment that racial segregation in the schools was declared illegal (in 1954) and that restrictive real estate covenants to bar occupancy or ownership of desirable homes by non-Caucasians were declared unenforceable (in 1948). The Supreme Court has held that a coloured man is constitutionally entitled to be tried by a jury from which Negroes have not been arbitrarily excluded.

The 1964 federal Civil Rights Act, somewhat similar to statutes already in effect in thirty-one Northern States, outlaws racial or religious discrimination in the use of public facilities and of hotels, restaurants, and places of amusement, while discrimination

(because of race, religion, or sex) is illegal for companies employing 75 or more individuals (or 25 or more after July 1968).

Especially on the local level, where elected, unpaid, non-party city and rural school boards have sometimes been dominated or intimidated by ultra-right or super-patriotic groups, teachers have been dismissed for disloyalty or non-conformity. One research study by a Yale law professor indicates that at least 11,500 individuals lost their positions between 1946 and 1956 because they were regarded as disloyal or "security risks". On the whole, the Supreme Court has upheld the constitutionality of loyalty oaths required of public servants, school teachers, and recipients of research grants. These oaths commonly prescribe that a person shall swear to uphold the federal and state constitutions and to disavow Communist views and any intention to overthrow the Government. A few extreme state loyalty oaths have been declared unconstitutional. In 1952 the Supreme Court upheld New York state's Feinberg Law requiring dismissal of public school teachers belonging to organisations classified as "subversive" by the State Board of Regents. (*Adler v. Board of Education*.)

The erstwhile practice of denying U.S. passports to citizens suspected of Communism or radicalism (thus creating "inverted exiles") has been largely destroyed by Supreme Court decisions within the past eight years. Now a passport must be issued even to a Communist citizen travelling for a "wholly innocent purpose." (*Aptheker v. Secretary of State*, 1964.)

In a surprise decision last year, the Supreme Court in *Griswold v. Connecticut* ruled that Connecticut's statute banning the use of birth-control devices infringed the right of marital privacy and was therefore unconstitutional.

Many, but not all, challenged state restrictions on books and motion pictures have been set aside by the Supreme Court.

A number of state criminal convictions have been nullified by the Supreme Court because confessions were secured improperly or because defendants were not fully apprised of their legal rights. Unfortunately resort to brutality in treatment of suspects by locally-elected sheriffs and their deputies has been traditional in some counties, especially in the south-eastern section of the U.S.A.

Formerly state legislative districts in most states were decided-

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# WHAT'S WRONG WITH CHRISTIANITY?

The following is extracted from an address by Mr. ALAN ASHBOLT to about 50 clergy and church educators at the Anglican Moore Theological College, Sydney. Mr. Ashbolt, who is Federal supervisor of talks for the ABC, was speaking on the Needs of People in a Secular Situation to the gathering, which was part of a conference on the problems of the ministry in the modern world.

Semper Floreat publishes his views in an article which first appeared in THE AUSTRALIAN (27.8.66) because they reflect a growing questioning within the church of the church in the world today.

I was brought up in the traditions of Wesleyanism, which means that although I now count myself an agnostic for census purposes and a secularist in my general outlook, I retain a strong belief in the necessity for social reform and in the power of individual salvation.

My wife is a Roman Catholic and my children, too, belong to the Catholic Church. This has probably taught me tolerance and has undoubtedly prevented me from becoming actively anti-religious. When a Methodist turned sceptic marries a Roman Catholic, the result — provided there is intelligence on both sides — is likely to be genuine ecumenicism.

Consequently, I get no satisfaction, either intellectual or emotional, from what seems to me the decline of Christian influence in the world today. I might consider this decline inevitable and in some respects even desirable, but it does not fill me with any feeling of triumph.

Many of the world's non-religious people are reacting against what they see as the false piety, hypocrisy, self-righteousness and often sheer perversity of religion.

If the Dutch Reformed Church in South Africa, which spends tremendous effort in rationalising and buttressing the practice of apartheid, is in any meaningful sense an exemplar of Christianity, then small wonder that there has been, over the past half-century or so, such a massive rejection of Christianity.

And that rejection, is, I think, undeniable. We still use the churches for births, deaths and marriages — particularly in Australia, where the statistics are quite flattering — and actual church membership has not fallen off drastically.

But the figures are, I suggest, misleading; they merely indicate the social status of the church, not its spiritual vitality and not its hold on the minds of men.

What the church means to the average Australian is a place for births, deaths, marriages, bazaars and fund-raising activities.

We are moving, I think, into a predominantly non-Christian period of history and that is why, during the transition, there has

been such a strong ecumenical movement in both the Protestant and Roman Catholic Churches. Ecumenicism might even be described as a kind of rearguard action against secularism — or perhaps more kindly, as an attempt to gear Christianity for the problems of a non-Christian world.

It often surprises me that, in 2000 years of history, Christianity seldom seems to have taken an unequivocal stand against war and poverty. Moreover, institutional Christianity — or more broadly, the Western civilisation of which it has been such a notable element — has brought much war and much poverty to the non-Christian world.

Ask an African or an Asian how he identifies Christianity and, although he may think of the missionaries, he will probably think as well of soldiers and sailors, of slave-traders, planters and businessmen.

Why Christianity should have failed to come out strongly on such all-important issues as war and poverty I don't quite know. Is it because Christianity has sought virtue in pain and suffering? Is it because Christianity has tried to invest pain and suffering with nobility? Is it because Christianity has claimed that pain and suffering are almost a necessary prelude to Heaven?

Far from being merely negative about war, Christianity has in the past often positively inspired it. I think particularly of the medieval crusades against heresy and of the 16th and 17th century wars of religion. These catastrophes, inflicted by ideological Christianity upon itself, were sickening and shocking in the extent of their violence — sickening and shocking, too, in the extent to which they were rationalised.

They launched Western civilisation into the era of the so-called "just war", and of the Cromwellian notion of "slaying in the name of the Lord." Let me quote from the modern French historian, Fernand Niel:

"The Crusaders departed from Montpellier on the 20th July 1209 and in due course their advance guard drew up before the walls of Beziers. Though the intermediary of their bishop the town was ordered to surrender up the Cafar

heretics dwelling in their midst but the inhabitants refused and the Crusader army took up its positions for a regular siege . . .

"The massacre began. The terrified townspeople took refuge in the churches, the priests displayed their sacred habits, the church-bells sounded, but nothing could stem the fury of the Crusaders.

"Seven thousand persons were massacred in the single Church of the Madeleine. Pillage succeeded massacre and then arson. The city burned for two days. No one was spared. Heretics, Catholics, women, infants, all were murdered in the course of a gigantic massacre . . .

"The leaders of the Catholic forces applauded this miraculous victory and perhaps exaggerated the number of victims. As many as 100,000 have been claimed, but 30,000 would seem a more reasonable number . . .

"When Arnaud-Amalric, Abbot of Cîteaux was asked how the heretics might be distinguished from the faithful, he replied: 'Burn them all, God will know his own'."

## PHILOSOPHY DEVOTED TO DEATH

God will know his own: this is the essence of a philosophy devoted not to life but to death; this is the essence of a philosophy trying to find the answer to life in death. And if this is Christianity, you cannot expect secular society to see it as offering anything constructive or creative to the world's wisdom.

I am not saying that this is Christianity. I am not even saying that it is necessarily an abstract sense; I am saying only that it is a life-destroying rather than a life-enhancing philosophy.

Christians, unless through self-interest they want to twist the words of Christ, should be constantly embracing the whole history of Western violence, from the butcheries at Beziers to the half a million soldiers slaughtered at Verdun and in the trenches along the Somme. They should be constantly remembering the 135,000 killed in the fire raid on Dresden during a single night in February, 1945, the six million victims of the Nazi gas chambers and concentration camps, the 100,000 dead, the 200,000 casualties of Hiroshima. In the first world war, 10 million soldiers died — and this was the war which began with Rupert Brooke saying in England:

*Now God be thanked Who has  
matched us with His hour  
Honour has come back  
And we have come into our  
heritage.*

In his novel, My Brother Jack, George Johnston gives a marvellous picture of the sociopsychological pressures under which many young Australians grew up during the 1920s and 1930s.

We were brought up to believe that war was a kind of initiation into manhood, that without the personal experience of combat, of trying to kill someone who was trying to kill you, we would be less than men. The test of a man was whether he fired a shot in anger.

We were brought up too — again as Mr. Johnston suggests indirectly in his novel — to believe that a big war would almost inevitably happen once every generation and so give us the opportunity to prove our manhood.

But one has only to be personally involved in a war, or in any part of a war, for a very short time to realise that war is in itself degrading, barbaric and brutalising. War and the organisations of war — the armies and the industries that go with it, to make up the warfare state — are essentially insults, of the most profane kind, to the human spirit. How is it that Christianity did not teach me that simple fact when I was young?

I suppose Hiroshima was a landmark in the development of the Christian conscience. Hiroshima was important because it marked the deliberate, calculated use, by a nominally Christian nation, of a means of mass extermination and of a weapon which could bring about long-lasting genetic effects. And because of this newly discovered potential for race suicide, a large part of mankind, particularly the Christian part of it, suddenly became aware of the dark streak of violence and cruelty in Western history.

The late Pope John was, I think, pointing to the importance of Hiroshima when he wrote in his Encyclical, Pacem In Terris: "It is alien to reason to suppose that, in the atomic era, war could be used as an instrument of justice." This was a flat condemnation not merely of war with atomic weapons, but of war as such.

Yet today the U.S. has a nuclear stockpile of probably some 30,000 megatons. This is 10 tons of TNT equivalent for every inhabitant of the world. The Soviet Union has probably about 15,000 megatons, and the stockpiles are growing in other nations.

When you consider the fantastic size of these nuclear arsenals, the latest proposals of the RSL in NSW look rather ridiculous.

The RSL advocates, as a defence measure, compulsory rifle-shooting practice for all adult males. It is being not only silly but dangerous, because it is fostering an illusion about how a war on Australian soil might be fought, because it is deliberately trying to whip up the taste for blood.

Rifle-shooting practice, as the

RSL appears to conceive it, is a psychological projection of the will to war, of the pathological aggressor which could — quite soon — blow us all up.

Early in 1961, Sir Charles Snow, told the American Association of Scientists that, if nuclear stockpiling continued as it had been doing, then within 10 years some of the bombs were bound to go off — either accidentally, or out of panic, or in a cold fury for tactical purposes.

Dr. Jerome Weisner, President Kennedy's scientific adviser, agreed with Snow's general theory, but put the limit at about 15 to 20 years. That gives us, then, until about the middle or end of the 1970s if Weisner is right, until only 1971 if Snow is right.

I must confess to an almost overwhelming impatience with anyone who can watch with complacency the present incongruous, indecent and inhumane spectacle of the mightiest, most awesome military State in history trying to pulverise and obliterate a tiny band of Asian peasants.

Is this where 3000 years of Western civilisation has brought us? Is this the end-result of Western science, Western reason, Western enlightenment, Western Christianity? We may have gained much in power, but we have lost more in compassion.

I think that this issue of war or peace — in Vietnam and everywhere else in the world — is likely to split the Protestant Churches as it has already shown signs of splitting the Roman Catholic Church.

Among the needs of those of us in a secular situation is the need to know just where Christianity stands on such issues. Is there an essential Christianity, or is it just a confusion of creeds and doctrines dominated — and here is the hub of the question — by secular motives?

And are Scripture, liturgy and theological discipline merely used to bolster these secular motives with a psychological aura of ancient mystery?

Some years ago I was visiting Stellenbosch University near Cape Town, which might be described as an academic centre largely devoted to the intellectualisation of apartheid.

And when a leading pastor of the Dutch Reformed Church explained to me, in tones of gentleness and piety, how the Bantu were destined, on Scriptural authority, to be the hewers of wood and the drawers of water, he seemed to me to speak with the voice of the State, of Afrikaanderdom, not with the voice of Christianity.

He, of course, would deny it, just as the bishops and cardinals, the priests and parsons who urge a continuation of the killing in

(continued next page)



## WHAT'S WRONG WITH CHRISTIANITY? (continued)

Vietnam would deny that they are acting, in essence, for the State.

The nature of contemporary totalitarianism is very deceiving. In the capitalist democracies we too easily assume that totalitarianism is the distinguishing feature of states whose manner of government appears to threaten our own State interests. Whereas it seems to me that the capitalist democracies themselves are in constant danger of sliding into totalitarianism.

The barbarians are not at our gates; the barbarians are among us and, sometimes, dressed as Christian crusaders. Already they are trying to make us into a society-at-arms, and for myself I doubt that it should be the task of the Church to unfurl the banners and blow the trumpets in order to sustain, with religious fervor, the myth of State righteousness.

Christianity should not only be active rather than passive; it should be continually re-evaluating its principles so that it can be active in a proper way — that is, unhampered by considerations of State, commerce and institutional power.

This is where the Church seems to me to have lost spiritual vitality and the quality of being an example to the secular community; it has too often allowed the State to make the moral running; it has too often been

merely the obedient servant of the State.

### ENCOURAGE DISSENT, DISOBEDIENCE

As clergy, you should be interested, I think, in encouraging the virtues of dissent and disobedience. If this sounds like reckless advice, let me quote to you from a remarkable letter written by an Italian priest, Don Lorenzo Milani, when he was defending, as Father Balducci had done, the rights of the conscientious objector.

"At Nuremberg and at Jerusalem," wrote Father Milani, "men have been condemned for their obedience. All mankind agrees that they should not have obeyed: for there exists a law which men perhaps have not yet transcribed into their law books but which is written into their hearts. A large part of humanity calls it the law of God. Others call it the law of conscience. Those who believe in neither one nor the other are a tiny, sick minority. It is they who advocate the cult of blind obedience."

I must say something about that other major problem in the world today, besides war — poverty.

It is not just the physical anguish of the poor that I am concerned about; it is also the spiritual corruption which occurs over the whole of society when poverty is allowed to persist.

This to me is obviously what Jesus meant when he spoke of how difficult it would be for the rich man to enter heaven. Poverty is like slavery, which degrades the slave-owner as well as the enslaved. I think Christianity has in the past tended to view poverty as almost in the category of an absolute good — in the sense that it represents a rejection of materialist values.

But the "vows of poverty" which are undertaken by some of the clergy are of a very different order from the kind of poverty thrust upon huge masses of people in Asia, Africa and South America. Poverty, as it exists in many places today, is both a physical suffering and a spiritual degradation.

Even the U.S. still contains 17 million people, who, according to President Kennedy, go to bed hungry every night.

Poverty, like war, is a form of murder, and one cannot see people dying in the streets of Delhi or crawling into the rat-infested holes on the slopes of Hong Kong without being aroused to a sense of outrage.

Inasmuch as ye have done it unto one of these my children, ye have done it unto me.

I am not implying that Christianity is to blame for this suffering but I think Christianity has been inclined to ignore its root causes and its long-term effects.

There are missionary bodies, church humanitarian bodies at work in many poor countries, of course, but this kind of charity is only peripheral. For the churches

almost everywhere are great property owners, great shareholders, great landlords and to poor people, even those being given charity, the churches often appear hypocritical.

### CHURCH OWNERSHIP OF SLUMS

When I was making a film documentary in the slum areas of Sydney a year or so ago, I was disturbed — though, frankly, not surprised — to find how many of these dilapidated dwellings, rented at extortionate prices, were in fact owned by one of our churches.

I know very well that in our sort of society the only solid base for socio-political power is economic power, and that in making such a base and operating from it the churches are merely conforming to the established pattern of institutional behaviour.

But here we are again, tripped up by institutionalism. This has always been a problem for the church — to reconcile its own institutional wealth with the poverty of the millions whom it professes to serve. I don't think enough of the clergy realise how strongly the church has been detested in so many countries for precisely this reason.

I know that the clergy generally comprise of one of the most underpaid sections of society and I only wish that you would form a union or professional association to safeguard your salaries and working conditions.

This proposal is not, perhaps, as wild as it may seem on first

hearing — and it would be one very effective way of ensuring that the ordinary clergy have a much stronger say than at present in the management of church affairs. It would help, moreover, in loosening the authoritarian control which I think many of the clergy find inhibiting.

If I were to give you any advice on how to communicate with secular society, it would be that you should allow us to see much more of you as MEN rather than as ministers of religion. Why have so few of the Australian clergy been able to make a mark in disciplines outside the church proper?

The literature of England is studded with the names of clergy — Donne, Herbert, Swift, Sterne, Newman, Hopkins.

Not so many of recent years perhaps, but this is only further evidence, I think, of the church's narrowing range of vision. And where, among the Australian clergy, are the poets, novelists and dramatists?

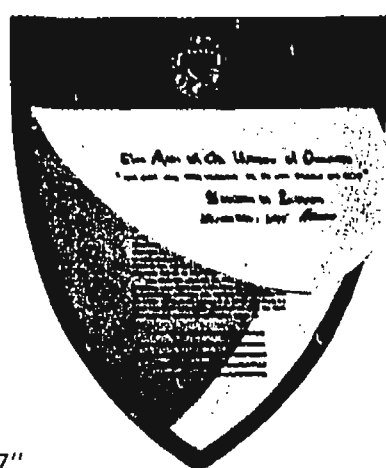
This is the kind of activity which the clergy should perhaps consider extending. The clergy needs, I think, to find more scholars and writers within its own ranks — and more politicians too.

I believe that the social conscience of the Church in Australia is fairly alive — otherwise you would not be meeting here this week.

I have only been trying to describe to you the world as it appears to one secularist with a Christian background.



Actual size, 6" x 7".



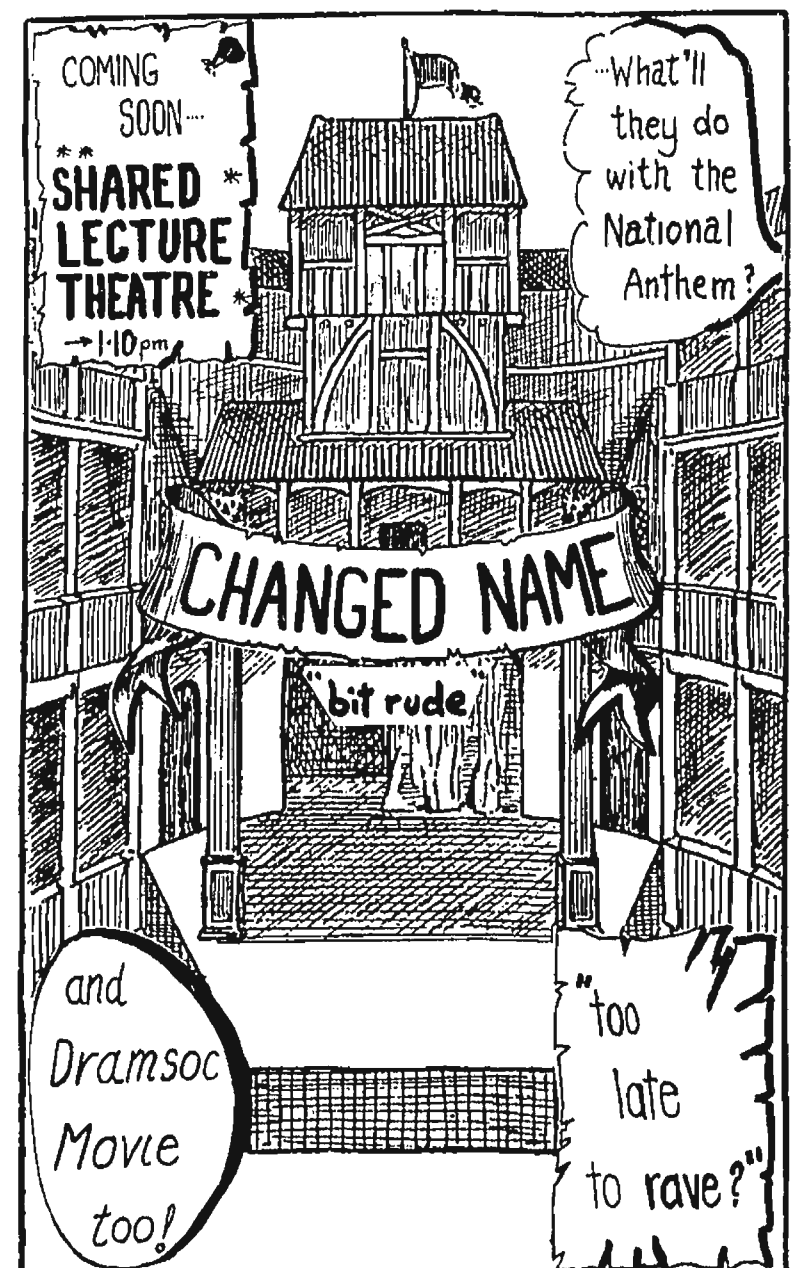
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# KARL RAHNER —

## *An Exposition of his Thought*

by P. O'Sullivan, S.J.

What is basically different about Rahner's approach to theology is that he takes dogmas and definitions not as an end point but as a starting point. An older theological approach ran along the lines — "Rome has spoken, the matter is closed"; but Rahner has developed the line — "Rome has spoken — let's see what they mean."

Naturally, being a Christian, the centre of Rahner's theology is Christ, the revelation of God, and God, first and foremost, is Love. Rahner says: When we say God is love, and that this is what finally characterises God's free, historical behaviour in the fullness of time, we mean to say two things. Firstly, this is in fact a free act of God in Christ, an Event, not an attribute: the coming to pass of the New Testament in Christ. Secondly, it is an event in which God's inmost life is communicated to men, in his love for them, fully and without restraint. A genuinely personal love always has these two marks; love is the free bestowal of a person who possesses himself, who can therefore refuse himself, whose surrender therefore is always a wonder and a grace. And love in the fully personal sense is not just any relationship between two persons who meet in some third thing, whether this third is a task, or truth or anything else: it is the ceding and the unfolding of one's inmost self to and for the other in love . . . God's free purpose of entering into unrestricted personal communion with man first became finally irrevocable and unconditional through God's act in Christ.

Christ is the Mediator, the Redeemer; as Rahner puts it: Because He descended among the dead and rose again there exists a resurrection of the flesh. It is only because He Himself arrived at that furthest point of human

existence which we call being dead, which was limitless and implies something deeper and more dreadful than what modern man thinks of in terms of cessation of biological life, that a Resurrection exists; that alone is why man is saved through and through and is capable of God's beatitude with his whole undivided being. The heart of the earth has accepted and received the Son of God; and it is from a womb so consecrated, this womb of the 'hellish' depths of human existence, that the saved creature rises up.

### THE CHURCH AND THE SACRAMENTS

Approaching the Church and the Sacraments, Rahner sees them as intelligible — and of course he is not alone in this — only in terms of the Redemption. As Rahner puts it, our redemption means that God has definitely, that is, once and for all taken possession of our world in a personal way; He has burst into

it, broken open its smallness, its shut-in-ness. Redemption is the triumph of God's Word over Man's demurring; Redemption means that God's saving grace, His redemptive love is visibly here to stay.

Our Redemption embraces a two-fold element — Grace, that is, the life and love of God Himself; and its visible sign, guarantee — its visible location, operation, vehicle. We were not redeemed just in the spirit, we were redeemed in a human, that is, visible way; it was a visible operation — God became Man. So our redemption was (and is) something both tangible and intangible because Christ Himself was both visible and invisible, Man and God. Our redemption is comprised of these two elements — the visible and the invisible, the human and the divine, God and creation. It 'had' to be that way in the nature of things; redemption is the reunion of God and His creation, so that the two extremes 'blend'; and they blended most fully in Christ. This, really, is what a Sacrament means — God visibly at work, bringing man into a personal union with Himself; and in this sense Christ is the first sacrament . . . and the Church is the second — it is the visible embodiment of Grace, the visible location of Christ's redeeming love. And so Rahner says: When the Church in her official organised public capacity precisely as the source of redemptive grace meets the individual in the actual accomplishment of her nature, there we have sacraments in the proper sense, and they can be seen to be the essential functions that bring into activity the very essence of the Church. For in them she herself attains the highest degree of actualisation of what she always is — the presence of redemptive grace for men, historically visible and manifest as the sign of the victorious grace of God in the world.

### THE INDIVIDUAL IN THE CHURCH

Rahner suggests that there is an area where the individual has to be educated for that freedom which involves a responsibility that cannot be passed on to someone else; responsibility for one's choice of profession, a responsibility for one's individual life that cannot be adequately discharged by taking refuge in a mere collective piety and churchiness. He maintains that Christian education is by no means a mere preaching of universal norms and

training in the observance of sacred laws, for ultimately education means helping a person to discover his own unique individuality that he may become worthy to exist for all eternity in the sight of God, as that individual. He says: Only we Christians are really serious in believing that human beings have an eternal validity. From this follows all the dignity and all the incalculable and unfathomable greatness of the responsibility for such a vocation. But this eternally valid thing, which we are constructing here in time, is not the mere reproduction of an abstract ideal but the sheerly unique love of God who calls each person by his own name, and the sheerly unique love of the individual for God and for all other eternally valid spiritual persons.

### SITUATION ETHICS

By way of introducing this question, Rahner points out that today, either expressly or involuntarily, our thought is extremely existentialist; where there is spirit, person and freedom, there is no 'essence', no universal nature of man and his moral life, which can determine in advance, before he makes his free decision, the rightness or wrongness of his actions; hence there are no universal and universally binding norms, only the autonomous individual, who is in no way a 'case' of the universal, and who alone can know in his own completely free choices how he must act and whether he has acted right. There are different theories of how conscience functions in such an extreme situation-ethic; but all these theories have this in common — the conscience is not the mediator of a law, but itself the source of moral decrees which are valid only once, only for me, only in this one situation. In the eyes of its upholders, as Rahner points out, to dispute this extreme situation-ethic is a relapse into Old Testament legalism, an exchange of outward forms for loving faith, a denial of the freedom of the children of God, an exaggerated essence-philosophy which postulates a definite human nature unchanged throughout all the changing course of history, whereas in fact man is an undetermined existence at every moment creatively to form himself anew.

By way of comment on this theory, Rahner emphasises that a man must obey his conscience, since conscience is the most immediate giver of moral imperatives, and can never be passed

over. But he further observes that conscience is not automatically infallible, and that it is a distinct departure from the Christian tradition to view conscience no longer as the voice and interpreter of a binding norm, about which an objective agreement among men is fundamentally possible, but as it were, itself the lawgiver, which issues its decrees from which there is no appeal. Moreover, when a man has realised (and in this age of psycho-analysis one would expect this realisation to be more widely spread than it is) how easily and in what refined ways he can deceive himself, how quickly what is desired by him appears also justified to him, how hidden and distorted the final standards are by which he in fact judges and values things, how 'obvious' something can seem to us when it is in fact very dubious and problematic, then, as Rahner says, he will be more careful in his appeals to a "good conscience". In Rahner's own words: If we Christians, when faced with a moral decision, really realised that the world is under the Cross on which God Himself hung nailed and pierced, that obedience to God's law can also entail man's death, that we may not do evil that good may come of it, that it is an error and heresy of this modern age to hold that the morally right thing can never lead to a tragic situation from which in this world there is no way out; if we really realised that as Christians we must expect almost to take for granted that at some time in our life our Christianity will involve us in a situation in which we must either sacrifice everything or lose our soul, that we cannot expect always to avoid a 'heroic' situation, then there would indeed be fewer Christians who think that their situation requires a special ruling which is not so harsh as the laws proclaimed as God's laws by the Church. This may sound a harsh and unsympathetic line, but Rahner's fundamental view of law and authority is that these are not just obligations, but rather basically an expression of the full truth of the situation, viewed through the eyes of faith.

### FREEDOM

The starting point for Rahner's approach to freedom is that man is not autonomous but theonomous — the centre of gravity of his being is outside of himself. And this condition of being centred elsewhere, this state of of being permanently and inescapably thrust out of himself into that absolute mystery which is called God, is, Rahner suggests, not simply something that makes itself felt from time to time in marginal experiences of the transcendental and ineffable, but something concrete, something that reaches into ordinary human living — in the form, in fact, of a certain constraint. He says: We human beings who are Christian today have the sacred duty and right of seeing this constraint correctly and of living it, and displaying it in our lives with such validity that it will be seen as a constraint which makes us free, a liberation and formation of the human being as he truly is. One will begin by gradually perceiving that, for freedom to have its proper beauty, one must know not only what one is free from but what one is free for. Freedom can have the real nature of free-

dom only when it derives its value and meaning from that for which one is free. If a man were free to do anything and everything whatsoever but forbidden to do anything definitive, forbidden to assert the greatness of what is great or the littleness of what is little, he would be condemned to wander unconfined in an empty space of indifference; he would be a man damned into freedom, not redeemed into freedom. In short, this is a truth that has to be both seen and lived; freedom that seeks to preserve itself remains sterile and empty; freedom which responds to that higher demand that binds it achieves its true nature. Freedom lives by freely losing itself to the law which constrains it; if it tries to preserve itself, it gets lost in undifferentiated emptiness.

### CONCLUSION

In very general terms, what Rahner's thought owes to Existentialism is his emphasis on the value of the person, love — whether human or divine — and his attempt to give a personal dimension to the institutional, impersonal side of Christianity, by relating it to the Incarnation. The Incarnation was the union of a Divine Person with a 'thing' — our flesh, creation — so that Christ's human nature, while remaining a real human nature, was nonetheless divinised, personalised. Consequently, in the plan of God, that is, in the continuation and fulfillment of the Incarnation, seen through the eyes of faith, 'thingness' — the impersonal — plays an essential part and is capable of being filled with a divine, personal dimension. If this fact is lost sight of, either the impersonal will crush us or we will resolve the problem (that is, the tension between the personal and the institutional, the individual and the Church, conscience and authority) simply by saying there is no tension, there is no problem, that is, the impersonal has no part in God's plan except to frustrate it. But to do this — as Rahner would see it — is to fail to grasp the significance, the implications of the Word of God's entering into our flesh.

### INTERNATIONAL FESTIVAL OF STUDENT-MADE FILMS

The organizers of an International Festival of Student-made Films have invited Australian student film makers to participate. The third festival, known as "Cinestud 67" will be held in Amsterdam — the Netherlands, during January, 1967, and entries for this year's festival are expected from at least 20 countries. Among the many well-known film-makers who have entered this film festival while still students are Roman Polanski ("Knife in the Water" and "Repulsion") and Marcel Garriere. The films will be judged by an international panel of film critics and film makers at a public performance in Amsterdam. The National Union of Australian University Students will arrange entry and subsidize the air freight of all Australian entries. Further details and entry forms can be obtained from: Peter White, Film Officer, NUAUS, 52 Story Street, Parkville, N.Z. Vic. Completed application forms must reach Peter White by September 28th, 1966.

### COLLEGES' APPEAL FUND

Mr. Eric Bubb, Manager of the Commonwealth Bank's University Branch has announced a further donation of \$500 by the Commonwealth Banking Corporation to the Joint Appeal of Affiliated Residential Colleges of the University of Qld. This brings the Corporation's total contribution to the fund to \$5000.



# Medieval Universities

## *their origin and function*

by Professor R. Johnson

Classics Dept., Aust. National University

From the institutions of the Greco-Roman world described by Professor Tanner (Semper Floreat, July 14, 1966) to the true ancestors of our present university system, the medieval universities, there is no steady line of development. The higher learning of the ancient world was all but swept away by the greatest discontinuity in the history of European civilization: the collapse of the Western Roman Empire. From the fifth century A.D. onwards until the threshold of the twelfth, learning — any kind of learning — in Western Europe is in a fitful and hazardous condition. It is one of the remarkable achievements of the human mind and spirit that out of the ignorance and barbarism of the sixth and seventh centuries could ultimately come the University of Paris which (with all respect to Bologna) has been the intellectual mother of us all.

The Roman Empire in the West was taken over piecemeal by one group of barbarians or another between the fourth and the sixth centuries. This piecemeal decay, instead of one sweeping conquest, meant that no coherent, large-scale administrative system survived; that Roman system, which had administered as one all the territory from Portugal to Turkey from Scotland to the Nile, collapsed into tiny, warring, tribal territories under king or duke or earl. The education that Rome had needed and fostered, to train men for the vast administrative machine she required, was needed no longer, and, in the chaotic conditions of the time, could hardly have been provided if it had been needed. Only one large administrative organization remained, spanning or extending into all the former Roman dominions — the Christian church. Only within the Church did a man in Rome need to receive reports and send out orders and decisions to Ireland and Antioch and Switzerland and Southern Spain; only within the Church was there an extensive need for men who could draft letters and decrees and understand complex philosophical and moral issues. Furthermore, only the Church had an absolute need of literacy; a medieval king could rule by his strength in battle and his possession of lands and his justice in judgments, none of which inescapably needs learning; but the basis of Christianity is a set of writings, and fairly complicated writings at that, and the Christian leader, priest or bishop or Pope, needs to be able to read and study and follow argument and, as a bare minimum, celebrate a manifold series of rituals according to set and written formulae.

Thus learning came to be concentrated in the hands of the only institution which needed it and appreciated it, the Church. However, the learning the Church wanted was not the same as that which had trained the administrators of the Roman Empire. Their education had been almost entirely in literature, with a great deal of emphasis on rhetoric, on skill in literary composition. The first educational post at the tertiary level in Rome supported by the State, in the first century A.D., had been a post in rhetoric, occupied by the famous Quintilian. The Christian church and its officials were far less interested in literary culture for its own sake,

far more interested in religion and in philosophy as an adjunct to religion. The curriculum which became for them the normal programme of educational formation was one first sketched by Plato in the fourth century B.C. and since then adopted as the proper prerequisite training for a philosopher, either pagan or Christian: the programme of the Seven Liberal Arts. In time, this becomes the basic programme — the Arts course — of the universities.

The Seven Liberal Arts were, Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy and Music. The first three, the language arts, came to be known as the Trivium; the last four, the Quadrivium, were to the ancients a basic training in mathematics. Arithmetic was not the elementary study we know by that name, but a discussion of the significance and properties of numbers, of which we retain a vestige in the belief that seven is a lucky number; Music was a study of harmonies, of mathematical ratios, not of the performance or appreciation of musical works. The importance of these studies springs from the belief, given its classical statement in Plato's *Timaeus*, that the Creator created the world out of elements having shape, mixed in appropriate proportions according to the properties of numbers, and placed in certain celestial relationships; hence, to understand the work of the Creator and something of Himself, one needs to study these four mathematical sciences. To understand the works of men and their writings about the Creator and about the world, one needs the three literary studies of the Trivium.

The Church adopted this curriculum as the preliminary to the study of scripture, which formed the proper training of a Christian priest. For those centuries which we loosely call the Dark Ages in Western Europe, this was the sole form of intellectual formation available, and it was not very readily available. It was given mainly in the schools attached to monasteries, partly because these were the most important centres of religious life, especially north of the Alps; partly also because, in the turbulent conditions of the time, when Germans, Scandinavians and Mohammedans continually assaulted the remnants of civilization in Europe, the monasteries provided the only havens of that peace and stability necessary for the life of learning. The history of education in this time is the story of its survival rather than of its advancement.

However, by the eleventh century, a measure of stability had come to Europe; and with the stability came some economic growth, an accelerated rate of growth of towns, increased and safer travel, and the development of larger political units, which required more sophisticated administration. The fact, for instance, that in 1066 a ruler of Normandy could attempt, and achieve, and make enduring the conquest of England, shows some of these changes. With increased travel, especially to Mohammedan Spain, comes the stimulus of new learning, mainly in the fields of mathematics, philosophy, and medicine, in all of which the Christians learned from the Arabs and Jews, who in their turn had

learned much from the Greeks. Then, as now, the expansion of knowledge generated, by its excitement, an increased desire for knowledge; and the increasing sophistication of social organization created a need for more highly educated men to administer not only abbeys and cathedrals but towns and duchies and kingdoms. Thus by the twelfth century there is a great growth in the numbers of students seeking an education, either for sheer love of learning or as the way for a lower-class youth to rise in the world, through a career in the Church.

The monastic schools are unable and unwilling to handle this expansion; the monastic vocation seeks peace and quiet, not this turbulent growth; and monasteries are typically situated outside towns and in relatively inaccessible places, so that students cannot easily go to them. The expansion of education in the twelfth century takes place primarily in the schools attached to cathedrals in large towns such as Rheims, Orleans, Chartres — and especially Paris. At first, these centres of learning are nothing more than those of the ancient world, which Professor Tanner described; congregations of scholars and students, working together in relatively haphazard fashion. Two things changed them into universities: examinations and the guild system.

The purpose of the cathedral school was to train the priests of the diocese; hence its students needed to reach some sort of standard before the Chancellor of the diocese would license them for ordination. The better schools developed high reputations and attracted better teachers, who sought the fees which the students paid for their tuition. As Paris attained the reputation it had when Peter Abelard and John of Salisbury went there, the masters of Paris schools came to feel that they should protect themselves against less able teachers trying to cash in on the large numbers of students, and should also protect the good name of Parisian students, which was the masters' most valuable asset. They therefore formed a guild of masters and claimed the right to advise the Chancellor who was fit to be licensed; they laid down stan-

dards for the students to attain, and ultimately extorted from the Chancellor the concession that he would not license those whom they refused to recommend nor refuse to license those whom they did recommend. Thus the university was formed; the word, *universitas*, in that context at that time meant simply "guild". Its basic purpose was to guarantee academic standards of teachers and graduates, in the subjects particularly of the Seven Liberal Arts.

The University of Bologna, in North Italy, was formed on quite a different pattern which, fortunately for academics, has not survived. From the tenth century onwards there had been at Bologna a rudimentary school of law; as it increased in reputation, it attracted a large number of students from outside the city, even from outside Italy, who were forced to find lodgings in the town. The students came to feel themselves exploited by the landladies, by the civic authorities, by the shopkeepers, by the Bolognese as a whole; and their teachers, who were mainly Bolognese, did little to remedy their complaints. Therefore the students of Bologna formed a union, a guild, a "university", whose object in the first place was to protect the students from civil and economic exploitation. They had only one weapon, the threat of secession; they threatened to remove themselves to some other city and continue their studies there. This could easily be done, as the students needed nothing but a few simple rooms; there were no libraries, no laboratories to be transported. The threat, which was occasionally put into practice, was adequate to tame the landladies and shopkeepers, who derived great profit from the presence of large numbers of students. Soon, feeling their power, the students laid down regulations governing the conduct of the teachers; the subjects to be taught, the hours of lectures, the weekly teaching load of a lecturer; even to leave the city for more than twenty-four hours a teacher needed the permission of the students' guild!

Paris and Bologna are the first two universities of the world (if one dismisses the claims of the medical school of Salerno, as

there is some reason for doing). They differ from the learned places of antiquity — Athens, Alexandria, Antioch, Beirut, Carthage, Rome — in being more than simply concentrations of learned men and students. Paris and Bologna, in different ways, each saw themselves as a guild, like a guild of bakers or shoemakers or stone-masons. Like those crafts, they took on apprentices — the undergraduates; after studying specified courses for a specified period, they became Bachelors — that is, journeymen, able to practise their craft under direction of a Master; and only after a period of successful practice did they become Masters.

The course of study in Paris was the Seven Liberal Arts, prerequisite for theological study. The Bachelor's degree was merely a recognition that the man was fit for further study, not a qualification in itself; the Master's degree was the minimum for ordination or for independent teaching, while the able went on to the Doctor's degree in theology Paris's special study. At Bologna, students were required to have completed their Arts course before they came; Bologna taught only law, and its degree was the doctorate. It is interesting to notice that this system, in which the BA is merely a preliminary qualification, and not (as usually with us) a terminal degree, is also a common system in America, where the BA is the prelude to study in the professional schools such as law and medicine.

In origins, then, the medieval university is a corporation of masters or pupils for teaching purposes, publicly recognized (by Pope or king or city), with fixed courses of study, fixed standards by examination, and degrees as guarantees of those standards. Their original function was to train priests and lawyers and doctors, in a society that — after centuries of disorder — could at last offer wide scope to these people. It was the formal programme of teaching and the system of formal qualifications after tests that distinguished universities from earlier institutions of learning. Despite all the other values that accrue to university life, teaching and examination remain its centre.

A FEW days after Semper's last edition went to press a letter and statement were received, one concerned with the war in Vietnam and the other with conscription. Semper feels that both should be published; to help publicise the good cause expressed in the first; and the moral question raised in the second.

## a good cause

An appeal has recently been launched by a group of staff and students in the University of New South Wales to collect money to be used for the relief of the sick, wounded and homeless civilians in the war-torn areas of South Vietnam. This group embraces people of the most diverse political views. The Appeal is strictly non-political and is called the Vietnam Relief Fund. It has been launched with the full support of the University Staff Association, the Students Union, the University Chaplains and a number of student societies.

The Appeal arose out of a letter received from the Bishop of Kontum. Kontum is a diocese in South Vietnam which extends almost from Saigon to Hue, and covers about half of South Vietnam.

The Bishop's letter reads as follows:

"The war in Vietnam has been very much in the world news, but behind the headlines lies an almost greater tragedy, of which very few are aware.

"To escape the terrors of war, 400,000 people have fled from their homes. Many have sought shelter in Catholic missions in my diocese of Kontum. The condition of these refugees is pitiful and desperate in the extreme. They need food, clothing, shelter and — most of all — medical attention. Three out of four babies are dying, and more than six out of ten children are starving, or sick with malaria and dysentery.

"The only wish of these innocent people is to live their lives in peace like normal families the world over. The politics of the Great Powers are beyond their understanding. They are simple souls, and in their tragedy they have turned to us, as Christ's missionaries. Can we cure their diseases? Can we make their sick babies well? Have we any food?

"It is true, but tragic to say, that money is found by nations to wage war, but many of the financial wants of peace depend on charity. How we answer them rests upon the generosity of friends overseas. Please God, with your help, we will not fail them. For in their distress they may turn to others who do not share our Christian faith.

"Due to the situation here in South Vietnam I am unable to send you this appeal direct. It has been forwarded by a mission office which, through kind friends, I have established in Cambridge, England. Please send a gift in the enclosed envelope, if you possibly can. It will reach me safely through my bank and every donation will be acknowledged personally. If sent by cheque it should be made out to the 'Kontum Mission Fund.'

"I pray that God will help you to hear my voice, calling you from far away South Vietnam."

The letter is signed Paul L. Seitz, Bishop of Kontum.

In the few days since this appeal was launched some \$2,416 has been contributed to it by the general public and members of the University.

Plans are in hand to publicise the appeal widely, and to hold collection days among staff and students in the University. It is hoped eventually to extend the Appeal Australia-wide.

All money collected until 30th September, will be sent to the Bishop of Kontum. In the meantime the committee is obtaining information from the international Red Cross and other quarters about other organizations in South Vietnam to which money may be given with confidence that it will be used to assist and succour the people for whom it is intended. It is also necessary to establish how money or aid may be sent to any such organisations with the greatest assurance that it will reach them safely. In all this it will be possible to take advantage of the fact that one member of the Executive Committee of the Vietnam Relief Fund will shortly visit Saigon, and will be able to undertake enquiries on the Fund's behalf.

It is hoped that most Australians, whatever their view of the war as a whole, will welcome this opportunity to help ameliorate the suffering and desolation of the great numbers of innocent civilian victims of the war in South Vietnam.

Contributions to the Fund may be sent to the Hon. Treasurer, Dr. Sheila Rowley, C/- The School of Economics, University of New South Wales. All contributors will be sent an official receipt.

Alternatively donations may be sent direct to the Kontum Mission Secretariat, 1 Guildhall Street, Cambridge, England.

The Committee hopes that there will be other bodies and organizations in the community who will, independently or in some sort of liaison with us, set up similar funds and undertake similar appeals. We shall be glad, upon request, to pass on to any such organization or body whatever information we have now or may obtain, about channels and organizations through which aid may be provided with maximum confidence that it will reach the sort of victims of the Vietnam war for whom it is intended.

A. W. Sparkes  
Secretary, Executive Committee,  
Vietnam Relief Fund,  
University of New South Wales

## a moral question

Many people don't quite understand what it is I'm fighting — and these, as well as many who do understand, have wondered whether the lengths to which I'm going are worthwhile.

I. Firstly, I am standing against killing — the taking of human life. To me, the ultimate purpose of life is to live. All men have the unalterable desire for self-preser-

vation and in a civilised society, as we recognise our own right and desire for self-preservation, so we must recognise the rights of self-preservation of others. It is important that we do recognise this as a right. It is not a concession given by a government, a society or a nation, and as such this respect for life — the sanctity of life — is NOT SOMETHING WHICH THE GOVERNMENT HAS THE RIGHT TO TAKE FROM A PERSON, e.g. by forcing him to take part in compulsory destruction of human life. Morality, to me, is based on the respect for life. I respect people, I respect their feelings, I respect their property (I respect their equality) — on the basic conscientious assumption that they have, as I have, the unquestionable right to live.

This, of course, under ordinary civilian morality is understood by all members of the community. However, as soon as war is mentioned, as soon as people are told that they have an "enemy", as soon as opposing governments have instilled hatred into the minds of their people, the respect for human life disappears.

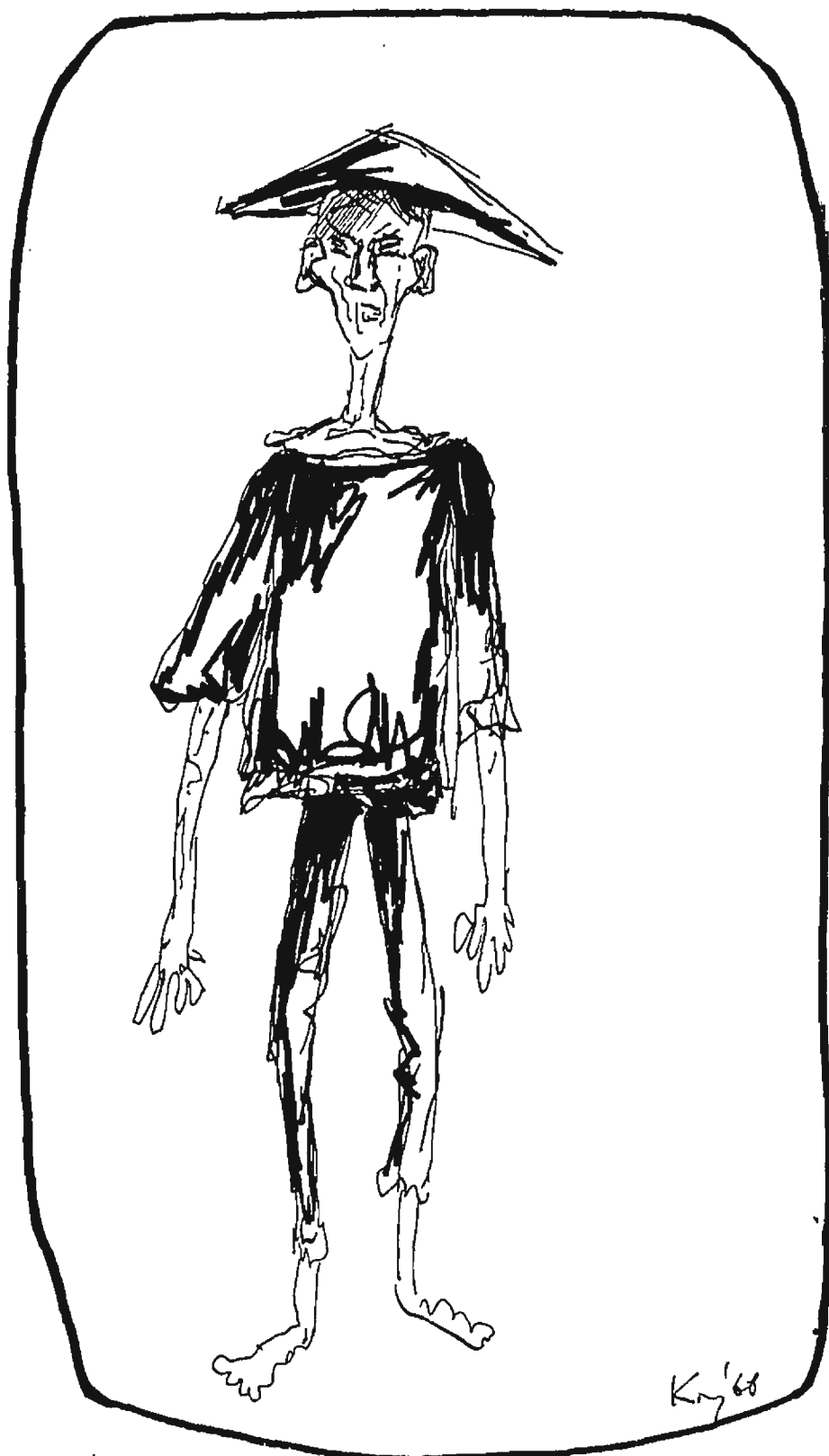
Of course, this is something which governments will not accept. They claim that their war policies are perfectly justified. The idea that "God is on our side" is harangued into the minds of people until they forget that under the war effort each tiny step taken, each individual action, no matter how insignificant, is directed towards, and is in fact helping in, the overall military drive to destroy human life.

Under the war effort people see themselves only as "doing their job". They ignore the fact that as they tighten a bolt on the assembly line of a munitions factory, as they relay a radio message, as they load ships with arms and munitions, they are acting in a way which makes them directly responsible for death and suffering to a degree which many are not willing to imagine, let alone accept.

I refuse to allow government policy to dictate to my conscience in respect to my belief in the sanctity of life and I will continue to refuse at all costs to act against my conscience.

2. Secondly, I am standing against war itself as a national and international policy. As war, by definition, has always incorporated killing, I would have been opposed to any war on this basis.

However, man has now reached the stage of technological advancement when he has the ability, and in fact the actual stockpile of weapons, to "end" mankind — and all mankind can achieve. It has been stated that Man has reached "the age of the End" and we must, therefore, take every conceivable precaution to see that we don't come to the "End of this Age." Bertrand Russell I think has pointed this out quite vividly when he stated that unless man increases in wisdom in proportion to his increase in technology, there can be no guarantee of survival. In other words, at this stage all nations must give up their national sovereignty in regard to the use of war as an exponent of policy.



ELECTIONS? WHAT ELECTIONS?

With any war, fought at this stage of man's development, comes the chance of escalation — and any escalation of a war brings man nearer to a nuclear war which could lead to the end of his existence — or at least a war of which the results would be so horrible, so inconceivably evil that they largely defy the imagination.

In the community now there is a terrible lethargy towards the discussion and thinking about nuclear war. People know that there exists the threat of this catastrophe, and yet they are unwilling to admit it to themselves. We must have the courage to face up to the consequences of continued war. We must have the courage to admit to ourselves that we, the ordinary people, must

recognise the possible horror of wars and stand against the terrible social "acceptance" and glorification of war that exists in our community.

3. On the third front I am opposed to a State's right to conscript a person. I believe very strongly in democracy and democratic ideals — and I believe that it is in the area of the State's right over the life of the individual that the difference lies between totalitarian and democratic government. My opposition to conscription, of course, is intensified greatly when the conscription is for military purposes.

In fact the National Service Act is the embodiment of what I consider to be morally wrong and, no matter what the consequences, I will never fulfil the terms of the Act.

A statement by Mr. W. White 20-year-old Sydney teacher, conscriptee and conscientious objector.

Clubs, societies and union members requiring XXXX for social functions are advised of the new benefits by ordering through Union Office.

All supplies guaranteed and delivered

### OLD PRICE

10 galls. — \$20  
+ 50c delivery fees  
5 galls. — \$10.62  
+ 50c delivery fee

### NEW PRICE

10 galls. — \$18  
No delivery fee  
5 galls. — \$9  
No delivery fee



## NATIONAL HEART FOUNDATION OF AUSTRALIA VACATION SCHOLARSHIPS FOR 1966-67

The National Heart Foundation of Australia is offering a number of Vacation Scholarships designed to give selected undergraduates an opportunity to participate during the Long Vacation in research projects, broadly related to cardiovascular function and disease, in progress in University Departments and certain research institutes. The scholarships are valued at \$20 per week and are tenable for four to eight weeks during the vacation.

**Eligibility:** The scholarships are open to University undergraduates currently enrolled in Faculties of Medicine or Science or other Faculties offering courses in the biological sciences. Applicants must have successfully completed at least two years of the degree course concerned. The programme of work to be undertaken by the applicant must be broadly related to aspects of cardiovascular function or disease.

**Recognised Institutions (Universities):** The following Institutions in Australia are recognised by the Foundation as offering appropriate facilities for the purposes of the Scholarships:— University of Sydney, University of New South Wales, University of Melbourne, Monash University, University of Queensland, University of Adelaide, Flinders University, University of Western Australia, Australian National University, et al.

**Application:** Applications should be made on the prescribed form, obtainable from Registrars of Universities. For further information apply to the Registrar of University. Completed applications should be addressed to: The Secretary, National Heart Foundation of Australia, Box 691, Post Office, Canberra City, A.C.T.

**Closing Date:** Applications will close at the Foundation's Canberra Office on 14th October, 1966.

## HITCHCOCK FESTIVAL

AVALON THEATRE, 2nd-4th DECEMBER

All the films to be shown over the weekend are directed by Alfred Hitchcock:—

THE LODGER	I CONFESS
THE 39 STEPS (1935 version)	DIAL M FOR MURDER
THE LADY VANISHES	TO CATCH A THIEF
REBECCA	THE WRONG MAN
SABOTEUR	PSYCHO
ROPE	THE BIRDS
STRANGERS ON A TRAIN	MARNIE

Programme notes for the festival will function as festival tickets and will be on sale at the Union Shop after 19th Sept. price \$3. Owing to hiring restrictions, tickets cannot be made available for screenings of individual films. Admittance to all screenings is by programme notes only. This will be the last chance to see most of these films on a cinema screen in Brisbane.

For further details contact the festival organiser, Noel Bjorn Dahl 39 Marvln St., Holland Park. (Ph. 49 3579 in evenings.)

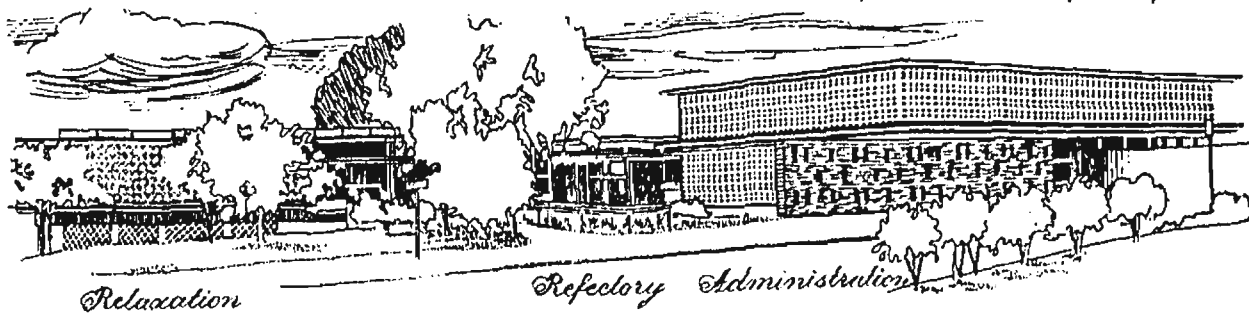
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THIS will be the last occasion on which I write for Semper as President of the Union. Mr. Frank Gardiner will take office at the conclusion of the A.G.M. on September 17th. To Frank and the 56th Union Council I extend my congratulations and the wish that 1966-67 will be a good year for the Union.

### Annual General Meeting of The Union

Concern has often been expressed that the members of the Union are not aware of many of the decisions made on their behalf by the Union Council. The A.G.M., on Saturday, September 17th, beginning at 10 a.m., is an excellent opportunity for you to exercise your rights as a member.

Over half of each Union Council is made up of non-voting members, persons appointed to various positions by the A.G.M. and the first meeting of each New Council. In many cases, these people perform tasks of greater magnitude than does the average Councillor. If any of you are interested in the office available at the A.G.M., check the Union Notice Board for the Agenda.

The President of N.U.A.U.S., John Ridley, will be present at the A.G.M.

### August Council of N.U.A.U.S.

No doubt the local N.U.A.U.S. secretary, Peter McCawley, will inform you from time to time about various matters of importance re-N.U.A.U.S. I think that we have had a happier association with N.U.A.U.S. during the last 12 months than during the term of the 54th Union Council.

Two matters which were recently discussed by the Executive were proposals for a National Library Sit-In and a Nation-Wide Protest against the sending of conscripts to Vietnam. Neither of these proposals were received with any great enthusiasm and will be discussed at the A.G.M.

Subject to certain provisos, the Arts Festival is to be held in May 1967, in Sydney. Jo Patti, a member of the 56th Union Council is the Arts Festival Liaison Officer.

### Queensland Institute of Technology Union

The Union Council recently extended the felicitations of the University of Queensland Union to the Q.I.T.U. We trust that in the near future the two Unions will co-operate on matters of interest to them both, as students and members of the community at large.

### Engineering Library

Union Council, at its last meeting, instructed me to enquire into certain aspects of the Engineering Library. The Registrar, Mr. Connell, has informed me that the matter raised (viz. lighting) was being attended to.

### Compulsory X-Rays

Many students did not comply with Health Regulations by undergoing a chest X-Ray last term. Dr. Murray Williams, of the Student Health Service has requested me to draw your attention to this fact. Please avail yourself of this service by arranging for a X-Ray immediately.

### Membership of the Australian and New Zealand Student Health Association

The Union is now an Institutional member of the above association. The members of the association meet each year (this year in Brisbane at the Union Building) where they discuss the

problems faced by students in a University community.

### Refectory

A pleasing feature of the Refectory has been the great increase in turn-over in the Special Catering department. This increase has contributed to the fact that the House Committee has been able to maintain the present prices in the Refectory despite two increases in the Basic Wage.

The Island Milk Bar and Billiard Room have opened every weekend for some months. I hope that this will continue throughout the whole academic year in 1967.

The House Committee usually opens an area in third term for study in the Union after the Library closes at night.

### Union Development

A subject which the Union will hear a great deal of during the next 18 months. The Planning and Development Committee's work this year will result in unprecedented building development during the next 2 years.

### Conclusion

The last twelve months have seen some successes, some failures. The permanent record of these is the Union's Annual Report which will be presented at the A.G.M.

Final remarks should always be brief. Thank you for the privilege.

Roger W. Woodgate  
President, U.Q.U.

### LADIES ONLY!

Any interest in music, art, literature, languages or business and finance?

Any interest in scholarships for study and travel overseas?

... Remember that when you graduate, the Queensland Association of University Women (previously the Women Graduates' Society) will be pleased to welcome you. You are entitled to six months' honorary membership. NO expert knowledge is required for you to enjoy the many Special Interest Groups or the monthly general meetings — and you will meet many other Australian and overseas graduates.

If you want to know more about this worthwhile organisation why not get in touch with Miss Ailsa Heathwood (70 2949) the secretary.

### JAILBIRDS

Want to visit an IN place, and meet some IN people over the Christmas vac.? The members of the Queensland Debating Society at Boggo Road and Wacol Prisons would like University students to compete against them in Singles and Team Debates, and participate with them in mock Parliamentary Debates and on Discussion Panels, between December and February. Anyone interested please contact Helen Marchant (78 2374) or Stephanie Fowler (97 7278).



"Everything's all right, son—I just bought the college."

# My Sch



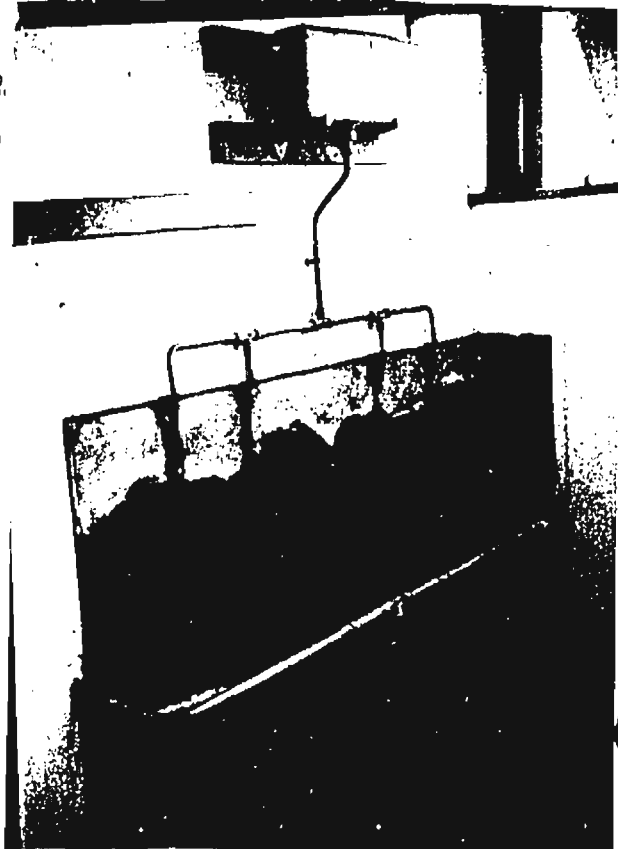
My dad and me went up to the place he works. I took my camera, 'cause I'd never seen Occupational Therapy & Physio before.



What are all those funny old huts Dad?



Dad wouldn't tell me what that



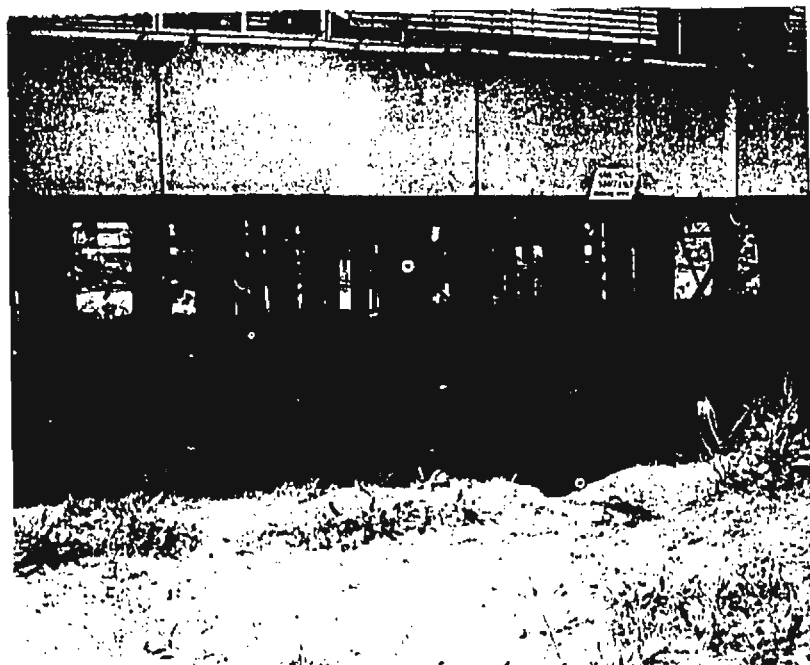
And dad said they used them in the war for the Air Force. Strictly a temporary measure. Before you were born.

But dad I'm 45.



I was born in this. I wouldn't be outside there if I was you. Signs been 3 years —

Then this man came along & said that's where I used to park my car →



I dunno (contd.)

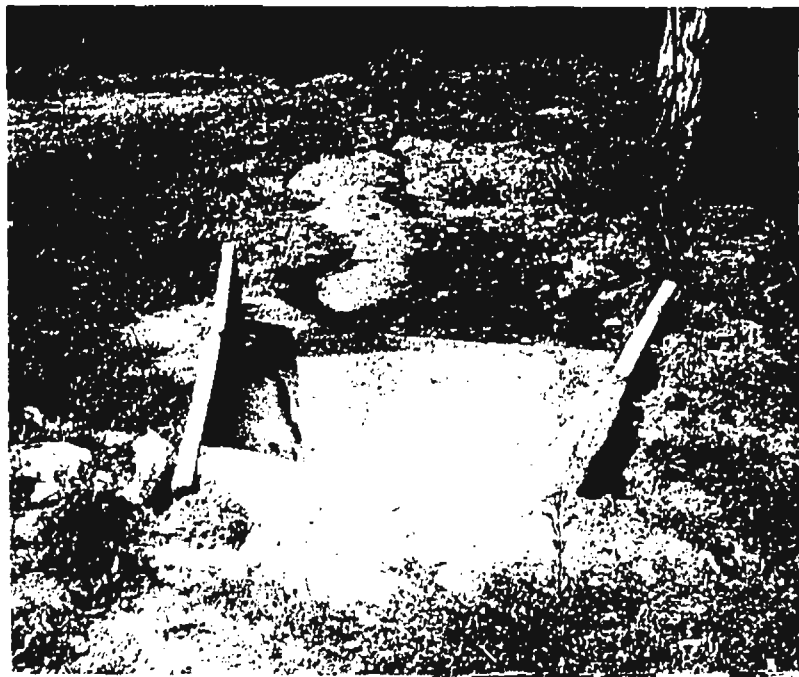


"the ugly."



# rapbook.

at is.



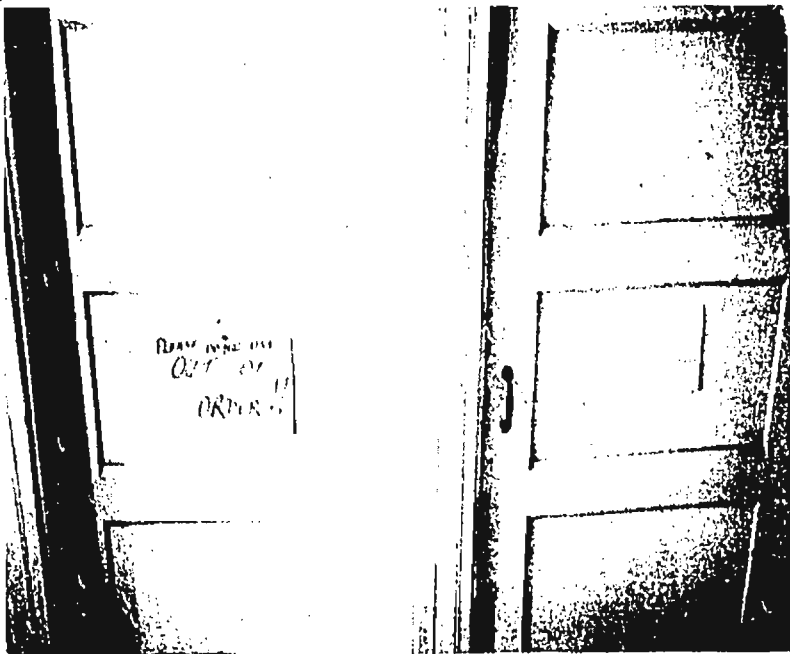
(contd.) this whole  
PLACE is going down  
the DRAIN.



kind of jiggling up and down

s man sed

it wait  
them days  
you. then  
n up for



y. Sisters "

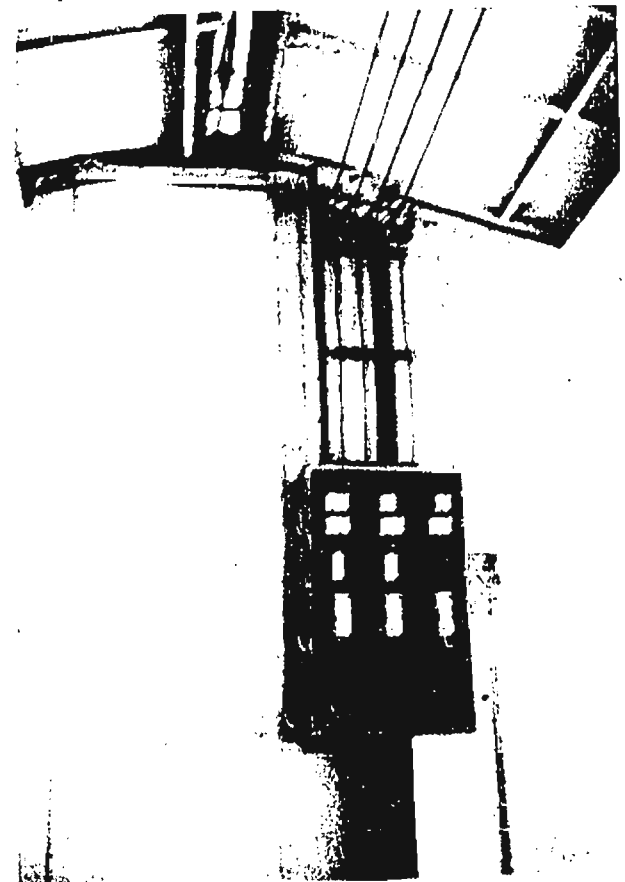
One worked  
but I put  
my shoes on.

Just in case.



↑  
Yes they do fall  
down the girl said  
But no-one's been hit  
yet.

But the cat got electrocuted!



Some man took  
most of my  
pictures but I  
kept some.

GRISelda.



## Trouble in the North

STUDENT Action for Aborigines (N.S.W.) recently sent an investigation committee of three students to North Queensland to investigate the possibility of some sort of student participation similar to Charles Perkins' bus tour of out-back N.S.W. I'm sure it would be generally agreed that, whilst the more immediate results of this tour seemed to be bad ones, temporary reaction has petered out and resentment overcome. A close look at advances made in the situation of the Aborigine in that State since the time of the students' action will surely show that their bus tour has more than justified itself and has resulted both directly and indirectly in reforms both within and without N.S.W.

This is what the students found in North Qld.:

It is felt that some sort of student protest action should be directed at the administration of Palm Island. This is the biggest Aboriginal settlement in Australia and the people are still subjected to the degradation of penal settlement conditions. Under the auspices of the white man's law the settlement's superintendent can crack the whip with impunity and to help him "to keep the blacks in their place," he enlists the aid of native policemen. By no stretch of the imagination could some of these "policemen" be said to enjoy the most salubrious reputations with either the coloured peoples of Palm Island or the European community.

According to reports from the S.A.F.A.'s investigation committee, things haven't changed much since I visited Palm Island in January last year. No one handles his own money, of course, and this is evident in the fact that the clothing rationed out to the women consists invariably of ill-fitting floral cotton dresses, make-shift rope belts, and sandshoes as their only footwear. Surely, the psychological effects of this indignity on the rest of a woman's behaviour could be disastrous. All adolescent girls and boys are separated from their parents at night and locked in cage-like dormitories. Again, this treatment undoubtedly has repercussions in later emotional and social insecurity.

One woman whose daughter was allowed to spend a holiday with a European family in Mt. Isa was not allowed either to go to Townsville to see her daughter

off or to meet the girl at the end of her holiday. The girl's friends in Mt. Isa decided to send her an old push-bike. To my knowledge, the push-bike is still in Townsville as the Superintendent of Palm Island will not let her have it.

There are separate schools for white and black and a segregated cinema. Four European nurses were put off the island because they danced with coloured men at a dance. Aborigines are not allowed to invite Europeans into their homes. On the boat trip to the island, Aborigines sit in the stern of the boat and watch white officials and passengers drinking cups of tea, which is not available to coloured people on the four hour trip. No coloured person is to enter Mango Avenue, the "Toorak" of the island where European officials are resident, except on certain days to do the washing and gardening.

The settlement's superintendent apparently sought to avoid me during my two hour stay on the island but after shocking his daughter by entering the hallowed precincts of his lush garden and "striding up the steps of the Vice-Regency itself," I managed to secure an interview with him.

This is an extract.

"Mr. Bartham, how long do you think it will be before these missions and settlements have outgrown their purpose?"

A great oration followed on how necessary he was to Aboriginal advancement, how soon they would revert to their tribal ways without the help of government settlements and missions, and how there was no question of the Aborigines being allowed to handle their own money, buy their own clothes and food. Apparently satisfied that he had convinced me that the Aborigine would never be capable of enjoying the benefits of and accepting the different responsibilities thrust upon him by a Western society he complacently awaited my next question.

"Well, then, what changes would you like to see when the Act is amended later this year?"

"Well, these people have been receiving protection from the State for all these years — I think they should be made available for conscription to the armed forces."

"But wait a minute. You were just telling me how primitive these people are. It seems very strange to me that, whilst you assert their almost complete incompetence in one breath, you have no qualms about advocating that they be conscripted in the next. War, to-day, is a very technical thing. You can't get a man from the European community and have him trained and ready for action in less than six months."

After this diplomatic blunder, I was escorted to the wharf and to the boat returning to Townsville.

It should be obvious from the above that the lives of 1,500 Aborigines and Islanders at Palm Island are almost totally subject to the whims and fancies of one man. Let us not presume to think that we might change the attitude of people like Mr. Bartlam merely by holding demonstrations in protest against the suppression of Aboriginal people but rather let us hope that we can be instrumental in bringing about the abolition of those laws which allow Settlement Superintendents — and Managers (the former "Pro-

tectors") to deny at will the indigenous people of this State their human rights. The administration of Palm Island Aboriginal Settlement is just another piece of evidence that the new Aborigines and Torres Strait Islanders Affairs Act, is, in all its ramifications, merely a hepped-up version of an old colonial classic.

Townsville, itself, offers probably the worst examples of racial discrimination outside a government settlement of all Australian towns. The SAFA committee found that there were almost no houses available for rent to Aborigines. Coupled with lack of employment opportunities and general economic exploitation, this has resulted in a fringe settlement with very sub-standard housing. One rather depressing story which came to the notice of SAFA's representatives was that of the woman who, for the above-mentioned reasons, has lived, for the last seven or eight years, in a disused army hut on common ground near the cemetery. Resigning herself to the fact that she would probably never live in a house in town, she set about to make as comfortable a home for herself as her means would allow. This had always been an eyesore to the town's white residents attending funerals nearby and, a few weeks ago, she returned from a visit to relatives out of town to find that her home had been bull-dozed away.

From all accounts, there are about a dozen coloured people in Townsville with Junior or Senior standard of education. They all work at the meatworks!

One girl, after a long period of unemployment, was eventually able to find an office job commensurate with her ability and qualifications. However, as a result of the fact that she was unable to use the same toilet facilities as her fellow employees but was forced to go down the street to a public convenience, she, too, is now a meatworker.

Aborigines and Torres Strait Islanders are almost totally excluded from staying in or drinking in Townsville's hotels. The better hotels and motels do not appear to restrict people purely on the basis of colour and the slum-

miest of all have as they see it, no choice, but the many mediocre hotels struggling for respectability amid Townsville's tropical jungle of superfluous hotels are those that bear witness more than any of the others to the fact that they are the result of the city's American war years. No one disputes the prerogative of the management of any hotel to refuse service to a man because he has shown himself to be aggressive to other patrons but to refuse service to someone because his skin is a different colour is conclusive evidence of colour prejudice and discrimination.

In Cairns there are also hotels which discriminate against coloured people and at least one barber who will not serve coloured men, but, generally, the people

are much more tolerant. Ayr has a segregated cinema and Mareeba and Ravenshoe do their best to keep the respective Aboriginal populations in camping areas — physically, socially, and psychologically.

It is felt by SAFA (N.S.W.) that the situation in North Queensland warrants some sort of student action. It is also felt that, since the coloured people of North Queensland are now of political importance, their needs will surely not be ignored by State Parliament and that student action in this area will probably be even much more fruitful than that in N.S.W. Plans are under way for student participation in North Queensland next January and anyone interested is asked to contact John Newsong, Flat 2, 33 Park Rd., Milton.



### EMPLOYMENT OPPORTUNITY — LONG VACATION

STUDENTS WORLD PTY. LTD. has successfully employed both Australian and overseas students for many years. Once again numerous vacancies exist and students, both male and female, are offered the opportunity to obtain vacation work as representatives with this Company.

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**N.S.W.:** 338 Botany Road, Alexandria. 69 7528.

**Tasmania:** 52 Murray Street, Hobart. 24 436.

All applications from West Australia, South Australia and Victoria must be directed to 266 Queen Street, Melbourne, Victoria, 67 8841.



# INTER — VARSITY

I haven't seen any other Uni. Drama Festival so if I can't compare, I can characterize.

(a) The best productions were of plays not academically great but dramatically effective.

(b) Too many Unis chose plays outside their casting and technical range. "Oh, but a man's reach should exceed his grasp." Maybe, but at the public's expense?

(c) Too little use was made of the sets used.

(d) Often there was huge disparity between the Producer's aims and the casts' view of these.

(e) We saw the folly of not having contact among the characters, of superfluous movement and the need to have even performances rather than a spectacular lead role.

(f) Far too little (or too much) use was made of lighting.

(g) The danger of a Uni's sending a cast away without Producer was often evident.

(h) Many seminars seemed to be conducted by people with obsessions. (If anyone mentions absurd drama again, I'll scream.)

The Festival was above all a chance to learn something — to see new plays, to learn how to produce, or not to produce, to learn how to talk critical sense or how not to. If some fine plays were wrecked and others not very profound as literature elevated by production, it doesn't matter. We learned. Maybe even learned that plays are not even good as literature unless they can be produced effectively. If the Festival was not really satisfying, it was annoying and stimulating. I wouldn't have missed it even if the Queen Mother had come and the British Anthem had been played.

Everyone who had anything to do with the Festival is to be congratulated if only for the reason that there was a Festival, despite almost insuperable difficulties, not the least of which was the need for finance. Maybe the most obviously demanding jobs were those of Stage Director John Kershaw and Lighting by Errol Martin. They faced the following difficulties: a bloody awful theatre with no lights, the problems of satisfying Producers' postal requests, inadequate liaison with Producers or, as too often, Producers' stand-ins, and the sheer physical task of setting up new sets every day. They did a competent job but still I won't forgive whoever was responsible for messing up the end of "Medea."

Producers themselves had to contend with no rehearsals on the Rialto stage, the thing itself and insufficient money, money, money.

The following reviews are a few suggestions on what to do and what not to do in drama.

It may be possible to perform an appendectomy of structural

analysis on Ben Jonson's "Bartholomew Fair" but Producer Brian Donovan with a cast from St. Paul's College, Sydney Uni., presented a scene by scene riot of exaggerated characters, revolting orgies (the tongue, the burp, the spit) and rubbishing of prigs, prudes and priests (by puppets).

The aim was to break illusion of reality so that the audience could experience the play in a Fair atmosphere, though not to identify with the characters. This was achieved by characters mostly in modern dress (get it Bob Hart?) performing around, among and behind the audience in the open and a supply of grog and cheese by buxom wenches.

It wasn't serious drama if that's limited to stuffy academic sanctity for the Reverend Jonson. But it was if people admit it's a serious job making people laugh. To the academic Ben would have said "Turn in your teeth" or "What are you?"

Limitations? Of course. Stage too low. Some voices too soft. Some wooden acting. Difficulties in getting some of Jonson's jokes which are limited to the period. Also Bartholomew sounded too American hill-billy.

But it had a dazzling succession of scenes of action, pace, superbly done overacting (e.g. Wanda Romaine as Ursula and Charles Zara as Wasp) that equalled Jonson's overdone dialogue, a sufficiently garish set and effective props like the cart and the puppet show.

Sex was upraised again in "The Three Cuckolds", the anonymous Commedia dell'Arte scenario reconstructed by Leon Katy. Francis Evers stated that there was much suggestion. Brilliant Producer Dr. Victor Emeljanow suggested that it was statement, not suggestion.

In fact, it became increasingly obvious during the seminar that Emeljanow was not only the only person at the Festival capable of producing it but is the only one capable of reviewing it. Emeljanow's techniques are fascinating. Since the characters are stock, he started from masks, e.g. Pantalone's was red-meat with wisps of straw. From this costume (red to Pantalone), action and later movement came by trial and error, always with the knowledge of what a character stood for in mind. From the mirror to the audience came this stylised production that had faultless acting, movement and lighting. The Devil popped up without the audience's noting any floor board movement at all.

Emeljanow tried to preserve the feeling of improvisation and highly disciplined acting. That improvisation appeared only with Arlecchino means only that the aims are contradictory applied to the same characters. The stylisation was enough, anyway.

In light of the superfluity of many of the sets during the rest of the Festival, the following observation is somewhat ironic. I think the classical formality of the set with its rigid balance and red-yellow-blue doors imposed on the structure of the play a formality not inherent. O.K., after sexing on in permutations of relationships Coriello and Pantalone go back to their wives. But so does Zanni in what would be a far from virile relationship. He does not fit back into his door (or his wife) as the other two. Yet the set seems to impose this with the costumes matching the door colours.

Because the parallels of struc-

The lines are almost poetry at times with terrifying but often strangely beautiful imagery which rivals Strindberg's expressionism.

Production was criticised for not conveying the bleak pessimism of Beckett, for not distinguishing between the comedy and tragedy, for not punching home some of the lines powerfully enough and for not being drawn out enough. It may be possible to produce the play like this but A.N.U.'s interpretation which conveyed a casual humour and casual pessimism with Hamm and Clov resigned to their fates, is certainly justifiable because (a) there is a great deal of comedy and this merges with what I refuse to call tragedy and name pathetic pessimism. And this is not Pinter with "Tragedy is what is no longer funny", but Beckett with "We still find it funny, but we don't laugh any more." The uniform speed of delivery only emphasized the merging of ap-

mask.

Now, excellent actress Jenny Taylor simply did not play a woman with only this quality, e.g., her reaction when she said goodbye to her children was hardly self-pity. And its really only after she kills her kids that we are alienated for her; before this, she's got a fair case against Jason (poorly acted for the commanding figure he is). But then you can hardly put a mask on just at the end. Other lines of argument are that she's a strange foreign woman and that she's isolated and lonely in a foreign land. Hence, set and mask are justified.

O'Shaughnessy suggested Vel-lacott's translation was good academically but not dramatically — an enormously silly comment when it was quite plain the translation was almost colloquial and Priddle explained he cut the most stilted lines and chose it because of the lack of poetry and presence of hard-clipped lines that paralleled action.

The steps were too narrow for the actors to move in any way but like crabs. This was O.K. for Medea where it helped to emphasize her character but the effect of this was lost by similar actions by the others. At least at the "Rialto", the chorus appeared bunched.

O'Shaughnessy wanted to see the bodies, maybe because he's never had the originality to depart from traditional productions of Euripides and was humiliated by Priddle's imaginative insight into what is dramatically effective. The streaky red lights flashed on the side walls and right across the stage were far more horrible. It was as if someone were showing you the inside of a rib cage. O'Shaughnessy didn't like the music which was used very sparingly. Francis Evers suggested that even Hollywood is sometimes right.

However, there were technical faults: shadows of lights in the death scene and the failure of the dry ice machine to flood the stage with "smoke" which the lights were to stain scarlet. But Priddle's production brought Greek Tragedy alive as powerful drama, realist drama, if you like, but still more intense than ossification in poetry. Yet again a Greek tragedy playing down the Fate element was chosen. Priddle's conception was excellent; his execution, very good. Priddle claimed no one shuffled during the performance. A man claimed sleep was the reason for him. While he was speaking, Priddle yawned.

West Aust. Uni. presented "A Scent of Flowers" by the virtually (and understandably) unknown

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## "Word, avenging weapon of the weak" — Thomas Mann

ture do not hold as a solid block I find Leandro (whether conveying intellectual, effete pretences at love or not) an interference with the formality of the stylisation because outside the paralleling structure of the three couples is Arlecchino anyway. There is a grating imbalance here.

Arlecchino achieved the brand of comedy and pathos Chaplin did in "Limelight" and it's a tribute to Emeljanow's production he did so without music which was essential for Chaplin. But still I feel Zanni got a raw deal and I would have liked to invest some of the compassion I felt for Arlecchino onto Zanni. So maybe "The Three Cuckolds" doesn't "say" anything. Maybe the anonymous playwright sat back in contemptuous satisfaction, knowing he would be able to suspend our true perspective of feeling for all time.

Flinders Uni. production of Sophocles' "Antigone" is, in T. S. Eliot's phrase, not worth forgetting. Jack Thompson, after suggesting \$1.25 was a fair amount of money, stated that in evaluation of the production we should not be charitable if this conflicted with our being truthful. He forgot the other possibility: to ignore it.

A.N.U. presented a polished production of Beckett's "Endgame"—an infinitely superior play to "Godot" because it says more in a shorter time in a more dramatically interesting way, e.g., the rubbish bins are more effective than the tree. The point about God is secondary; the human condition is paramount.

parently disparate elements. And (b) the lines are not weighted for the characters and it's just this that makes them pack a powerful punch for the audience. And (c) if the whole play had been drawn out like Dramsoc's production of "Krapp's Last Tape" (correct for a play of that length) it would have put everyone to sleep.

Gesture was polished and the different voice tones of Hamm and Clov were sufficient to stop any possible monotony. The religious painting dangling from a trapeze is perhaps justified by the joke about the Trousers and God but it's not in the stage directions and any attempt to emphasize the anti-religious aspect limits its Cosmic qualities.

The night of "Medea" was quite something. It presented a highly original approach to Greek tragedy which I think was successful. It heard Peter O'Shaughnessy wage a scathing attack on Producer Howard Priddle (Monash Uni.) and the latter reply with superb sarcasm and magnificent arrogance. The seminar was worth the money itself.

Maybe the best way to comment on the play is via this debate which was the most searching and satisfying of the Festival. Asked why he chose a white set that couldn't be distinguished from the "virginal white" dress for Medea, Priddle replied the set was grey and he had attempted to alienate her from the audience because he believed her major quality was self-pity. This was also given as the reason for the white half-

# DRAMA FESTIVAL

James Saunders.

It's all about poor Zoe caught between a married lecturer's weekends and Roman Catholicism. Saunders points out that the two are opposed. Bob Hart found this "original". I find it banal. Saunders wanted to express "a feeling of the fulness of life, followed by an awareness of how bad it must be to be dead". In an attempt to make her life vivid he brought in so many contradictions, you felt she was better off dead anyway. The mother was cold; the father ineffectual and the prior boy friend a crass Atheist. And we didn't see her lover — the only bit of full life she had.

To emphasize the difference between life and death, was it really necessary to juxtapose them in such a pretentious way? Coffins; graves; corny jokes; Waughish characters and intolerable sentimentality. Certainly the sets were elaborate enough, but to what purpose? Act 3 was superfluous, breaking the only tension of the play in Act 2.

Here there was an effective cross purpose dialogue between Zoe and lover (off stage) and Priest and Zoe (on the other side of the stage). The influence of the Church was conveyed very subtly by having the whole scene occur in what was supposed to be a church while Zoe's burial service was being conducted. Producer Collin O'Brien claimed the scarlet and black backdrop was used because it looked startling; the thing looked suspiciously like a distorted cross to me, which is pointless no matter what idea is trying to be conveyed.

The characters each moved in little time and space capsules — this being the STYLE of the play. There's nothing wrong with this if it's to some purpose. But it destroyed what could have been one of the most powerful effects Zoe's inability to find a confidant. If she had gone from the step-

mother to father to former boy friend without break this would have been powerful. The style was best when it wasn't working, e.g., the argument over the bike-fixing — straight realism.

Because of the juxtaposing, the grouping was cluttered, the fairly consistent acting by all the actors done in isolation and the only thing wrong with the lighting was that it enabled you to see it. Zoe got away from it all before Act 3 by taking what we can assume to be sleeping tablets, not contraceptives.

Tasmania's production of Ionesco's "Exit the King" suffered from an odd reading of the play by Producer - Actress Amanda Howard. She made Marguerite into death itself which limits the central claim that life is Absurd if every man is condemned to death and fearing death doubly Absurd if life isn't worth living anyway. You can invent the wheel or plane but all to no point if you must die. Howard's interpretation can't be justified if only because Marie would have to be the counter force of Life and her lines are so obviously wet played wet. Simon Hirst did as well as could be expected thrust back centre as Marguerite took control. You felt Howard just wanted the limelight.

That the production didn't involve us is probably the fault of the play. Who can get involved with a King (if you know nothing more) and it's going a bit far if rubbishing Romanticism and the Classics is used to involve us.

Admittedly there was some atrocious cueing and the actors in general were uncertain of their lines and movements (often unmotivated). This tended to stop a powerful flow and movement. But it's not fair to criticize the production for not achieving what is not in the text. It may be true that "Rhinoceros" and "The Lesson" have the effect of a machine gradually getting out of

control an effect Mr. Glendinning claimed for all Ionesco's plays — but it's just not present here no matter how static the production.

Lighting was superfluous with its dimming and brightening. The set was virtually a replica of photos I've seen of sets used for the play in France. It was impressionist and quite adequate but the pushing over of a part of it at the end did not give the feeling of Cosmic Chaos but that someone had bumped it. It was an unsatisfactory production of a less than satisfactory play, particularly after "Endgame". Frankly, it was a bore.

Newcastle Uni. presented Jean Anouilh's "Antigone." Dr. Emaljanow argued it was a successful production of a less than successful play. I think the reverse was true. He claimed the burial aspect has little significance for the modern audience. True enough, except for the fact that this isn't the central issue. Anouilh shows Creon as a pragmatic leader with no God but Expediency. When he shows Antigone's concern to be futile we see her only motivation to be the death wish.

Now, it may be true that the Chorus is superfluous and that we should get the concept of tragedy from the play without any spelling out. But since it is explained in contrast with melodrama, Ken Mantle's production was a fiasco. He had a follow spot on Antigone as she exited finally into the audience to pounding music like Hollywood at its worst. Grand glories of the slow march. Ugh! Then she ducked out the door. It was even a fiasco of melodrama. This typifies the anti-climax exits and overdone use of music throughout.

Mantle seemed to be doing a private Brechtian adaption of Anouilh, though he denied knowledge of Brecht. Consider the following: Isemne was supposed to be more beautiful than Antigone. She looked like a bat with wig and ghastly green dress or whatever it was. Antigone spoke and acted a tender scene with her fiancé so quickly that it should have been done in slow motion. Alienation? Again and again the use of the steps contradicted the situation of the person on them. There were odd noises continually and surely the Chorus made the tape-recorder superfluous.

Mantle proved himself so childish in the seminar that you felt the production would have been worse if the cast had taken any notice of him. Sending him up in the Revue was a bit unnecessary. He claimed he couldn't get actors because people "back home" thought the theatre the haunt of pervers.

Melbourne Uni. presented J. P. Donleavy's own stage adaption from his novel "A Singular Man" — with a few changes. Well, it was hardly a play but a series of vaguely connected revue sketches which had some passable phallic imagery and symbolism. But aren't sausages becoming a bit overdone?

Graeme Blundell went a fair way towards presenting Smith with some consistency. A certain tone of life was conveyed — the bungling and disillusioned. Maybe you felt just a little bit sorry for him. But the connecting bits where he addressed the audience destroyed most of the sympathy.

Peter Corrigan's superb green set with its tiers of stairs was

rarely used as part of the play. All that for such light weight stuff. The costumes (notably for Sally) were elegant and really Suzy Kendall's acting deserved a better play.

The Combined Revue succeeded in reminding people of previously developed prejudices — maybe gained from other satire. Apart from one unfunny lapse into complete filth in an attempt to imitate Barry Humphries, the satire was pretty mild. Lots of sex, Vietnam, Holt, U.S. kow-towing, R.S.L. and British Army got it. Homos and eunuchs copped out and so normal people were able to reassure themselves.

Wollongong Uni. College produced Ionesco's "The Bald Prima Donna". It's very difficult to make a mess of this, it's such a fine rubbishing of bourgeois conformity, stupidity, contradictions and proof of the tyranny of language. Maybe it could even be called Absurd.

The idea is to show breakdown of communication without breaking down communication with the audience. They just made it for the production was based on a misreading of the play. The audience has to know that they are boring people without the cast giving any impression of how the characters bore each other. So the Martins' episode should not be so unrealistically slow. The point was made in the seminar: the more realistic the whole play is acted the more Absurd it becomes.

The set was sufficiently different from Townsville's — less posh as this is middle, not upper middle class. You have to be so careful. Performances were even with some effective facial expressions from Bob Natalenko. Grouping emphasized alienation, but could have done so more. So long as you remember the lines it's hard to stop the play being

entertaining but if dialogue was drama, theatre would be superfluous. Still, the acting at the end reinforced the triumph of language.

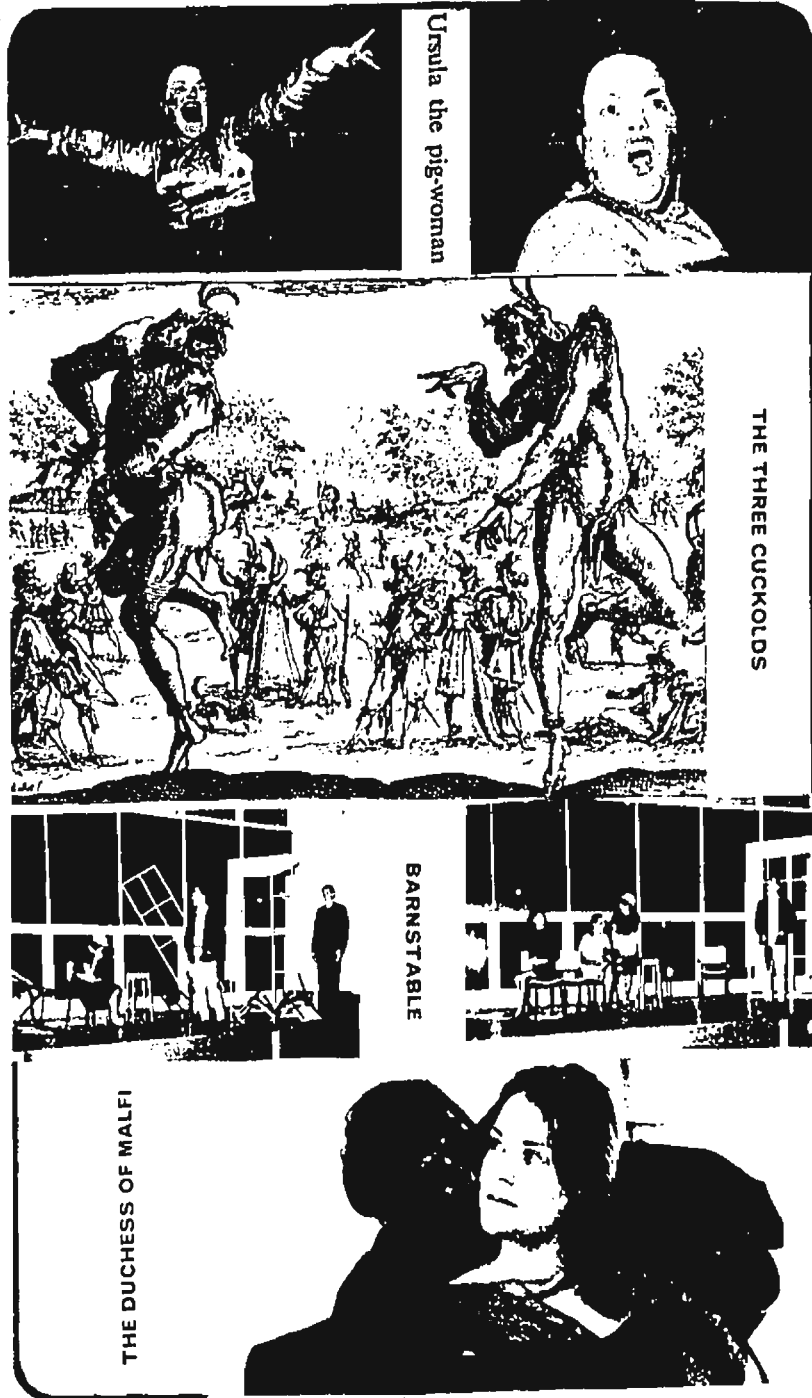
It was a very odd translation that left out the line at the end of the Martins' episode: "Let us forget what hasn't passed between us." Still this wouldn't have helped the poor soul who found the plays obscure and wanted to know who the Bald Prima Donna was.

The A.N.U.'s production of Arthur Kopit's "Oh Dad, Poor Dad, Momma's Hung You in The Closet And I'm Feelin' So Sad" was excellent. I'd better say more about it than the play because I'm not at all sure I get it.

It's a pastiche of forms and maybe only intended to be a string of scenes apparently from French farce of the early 20th century and late 19th. Madame Rosepettle seems to be the pivot. She dominates her son who logically is unbearably introverted. She rubbishes the attempts of a sentimental middle aged suitor. Poor bloke, the lines are withering. Then little Jonathon is hopelessly unprepared for sex but who wouldn't shrink from Rosalie as she tries to seduce him on the bed in the back room. Meanwhile, the stuffed corpse of Madame's husband falls out of the closet. Rosalie puts it back so she can get on with the job. It's a very, very funny scene. So, there's Mr. & Mrs. U. S. Tragi-farce, it is.

Jan Chapman as Madame was magnificent with her sure movements, her voice changing from powerful to cynical leer. John Stephens was consistently an over-childish child — bashful, fitful with unsure movements that always seemed Jonathon's not his. If Rosalie was supposed to be a hardened whore playing the little girl to get Jonathon, her

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a scent of flowers

**antigone**

exit the king

UNIVERSITY OF QUEENSLAND

**the three cuckolds**

**'barnstable'**

DR. SOCIETY PRESENTS

PRODUCED BY

DAVID GLENDINNING

**'the bald prima-donna'**



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character has odd effects. If she is very sexy, Jonathon's abhorrence of her advances will not seem his inability to deal with anyone, only with her, surely not Kopit's aim if the U. S. Woman is his main object of satire. Megan Stayles certainly did not "ooze enough sex," if she was meant to. She apologized to Rory Sutton for that. Dick O'Brien was a superbly dead corpse; his falls from the closet, rigid and not a tremble in his hands.

Always there was contact of actors with each other and stage business, e.g., breaking the bowl was used to maximum effect. The set was excellent particularly with the use of back lighting (yellow and purple) for silhouette effect and the pool of light in the Commodore Rosepettle scene. In the superbly done seduction scene, it was a stroke of genius to have Rosalie jamming Jonathon stiff down on to the bed because the corpse fell the same way. Movement was always motivated and some of the other Unis could learn a lot from the large amount of space they left themselves to move in. "Oh Dad" could be produced poorly and probably it would still be successful but it was done with finesse and exploited to the full.

Adelaide Uni. and Masquers Dramatic Society attempted to stage Tennessee Williams's "The Glass Menagerie". Well, it was the end of the Festival and all but surely...

The set was elaborate and effective apart from a garish clash of blue and green lighting. Act 1 was passable with Robyn Smith taking a competent part as the mother alienating her son by excess love and refusing to believe her daughter Laura is crippled.

But Act 2 is a mood act. If it fails to achieve this, the whole play is a failure. The mood is tenderness and Ian Wilson had about as much as a bulldozer. His tone was flat and he went through the motions of feeling with staccato voice spasms. He was crass and even destroyed the effect of Martin Bleby who had the right tone for the soliloquies.

The shocking miscasting of Lee Ardlie as the daughter only became apparent when she had to show love for the little glass ornaments Williams emphasizes how much like the delicate and fragile animals she is; all we got was "a fussy old woman". She established herself as far away from them as possible and never even touched them.

I don't care about any of the other minor points of production. Graham Foreman remarked that the mother didn't make enough use of the bunch of flowers. Big deal! For all the way the mother wants to relive her youth through Laura, she should not be the centre of concern. There was no mood of tenderness and so no play.

Well, there it is. I haven't distinguished between literature and production. As always, I've analysed the produced play and the production of this. There's a subtle distinction. And maybe I've even learned something about production.

I confess to enjoying some of the early seminars more than some of the plays. And it made reviewing a lot easier.

Graham Rowland

# The Muso's a Snob!

Semper Floreat Thursday September 15 Page 19

- John Spence

The muso's are finally amongst us. As from the beginning of this term some 40 music students, previously studying downtown by the river have moved onto the campus to further enrich varsity life and broaden our cultural horizons. No doubt we can look forward to the establishment of a muso's table in the refectory at lunch time, which will be all very nice for them. The powers that be, in all their wisdom have seen fit to install another seat of learning — we will soon have a chair of music.

By way of getting in first I would just like to use the Student Body's Organ to direct some delicate shafts of irony at serious musicians and their attitudes in general.

Music Students are a notoriously dull crowd. "Student Apathy" is never more obvious than amongst the muso's. This is perhaps understandable in view of the difficulty of the task they have undertaken — anybody who can incite overt enthusiasm for some of the more modern composers certainly deserves a great deal of credit. Yet on the other hand, music of some form or other is foreign to none of us — there's such an enormous amount of it about that there should at least be the basis for communication, and Semper could well be the medium. For example I can hardly imagine that there will not be some music student who will read this article and violently disagree. No reply would be the most voluble response possible.

"Of all the arts music probably has the most power of affecting the most people" — yet what does it mean to us. Probably most students would put it in much the same category as beer — a very desirable luxury, but no doubt we'd all get along fine without it. Certainly the music most of us hear most of the time is popular music, not the "real" music — of course no one's quite sure just what the "real" music of our time is, but we feel sure it must exist somewhere. Possibly a few names come to mind — Stravinsky, Prokofieff, Schoenberg, perhaps even Weber, but we're fairly sure we wouldn't like them even if we did have the misfortune to hear them; they're all far too modern and "way out". Yet the interesting thing is that this is probably the attitude taken by most people to music today. How then does serious music survive, and to what extent should the serious musician concern himself with the ordinary man's reaction to his work, and in particular with the music served up so voluminously to the man in the street.

Popular music exists, at least in the eyes of the serious musician, as an entirely separate, and at the same time totally irrelevant "culture." Hence he has ostracised himself from it completely — he is just not interested. If he is forced to listen, he is either revolted, or finds it faintly amusing in all its juvenile prattle, inevitable, irritating repetition of unbelievably hackneyed musical devices and use of a musical form which is centuries old. To even use the word form when talking of popular music is laughable, because, above all else, it's not



Music. In this article I'd like to suggest that this is perhaps not the best attitude that might be adopted by the music student toward popular music.

It is not my purpose to defend popular music on academic grounds — to attempt to do so would be naive, but rather to point out where I think the serious music makers of our time may be missing the mark in directing the musical energy of youth. That such energy and enthusiasm exists is clearly apparent from the fervour with which most young people seem to have taken the Beatles to heart. Genuine musical enthusiasm, if that is what this is, is far too rare a quality in these days where cynicism is quite the smart way of thinking, to be lost by an attitude of condescension. Excess in all things, including music, is surely the prerogative of youth, and not all of this enthusiasm can be put down to hero worship, identification, sublimation and other psychological devices. This, at the very least, is musical interest — I would even suggest healthy musical interest. I believe it should be possible to create this same kind of youthful enthusiasm for classical music — perhaps starting with the Romantics, to whose music we are most receptive and who are probably the least demanding intellectually. The task of creating this interest is, I think, made much more difficult than it need be by the way in which many music scholars refuse to recognise or have anything to do with

popular music. By isolating themselves from it they tend to form an "in-group", entrance to which is often very difficult. There is a definite tendency, in this University at least, for Classical Music to become the prerogative of the few who are born and bred amongst it, and who frequently show no desire to involve others in their interest. The objection might well be raised that a lead guitarist rarely has any desire at all to become interested in serious music — I don't think this is always the case. Anyone who is keen enough to play in a rock group must at least have some musical inclination, and I believe that the present state of affairs leads to an enormous wastage of ability in this way. For this wastage I blame largely the image projected by most serious musicians.

I'm not suggesting that Sir Malcolm Sargent should feel obliged to help out the boys in the local R. & B. group with a lead guitar solo now and then, but rather that people like him — the pacemakers who are largely responsible for the image projected of serious music to young people — be a little less iconoclastic towards popular music. Perhaps an "It's fine, but..." attitude would be more effective than the present tendency to refuse to identify with it in any way at all. By refusing to admit it even to the slightest degree I think they alienate themselves from the great bulk of youth. The role of the iconoclast is usually

an easy one, no less in music than in the other art forms. In their eyes young people are made to feel that there is something almost "musically immoral" about any sort of musical "achievement" however basic, on the electric guitar, or any of the appliances currently used to generate pop music.

Certainly few serious men of music would even bother criticizing popular music — in their eyes it exists as its own all too blatant self-condemnation. Yet this sort of attitude, too, shows lack of understanding, and the unenlightened teenager, musically thoroughly immersed in and swept along by his world of top forty swing shifts, golden goodies, blasts from the past ("even granny tunes her tranny to the new U.W.") and dazzled by an ippy assault of colour radio while trying to catch Tony on the hot line, which, by its sheer volume and omnipresence must make a lasting musical impression, can be forgiven for accusing Sir Malcolm of not understanding.

Inevitably the powerful attraction of the swing shift must fade and our potential Beethoven finds himself in a rather nebulous musical vacuum. At worst he may commit himself to any of those million and one string groups from the U.S.A., and the sort of thing you hear before take-off at Eagle Farm becomes his musical fare for life, with occasional nostalgic relapses to the Stones. Alternatively the *Reader's Digest* offer a way out. These very wonderful people have managed to condense man's musical striving over the past six centuries into just eight beautiful L.P.'s. One wonders why anybody would bother to look further afield when here is the complete, encapsulated musical diet to suit any mood. At best our protegee discovers the mature and sophisticated commerciality of Frank Sinatra and the big band boys, yet rarely is serious music so much as even a possibility. For this I blame largely the image, projected by serious musicians today. Until the serious musician is prepared to concede that popular music is music, that is, to recognise it even to a slight degree and becomes prepared to view it as a very understandable first step on the road to musical maturity — until he is prepared to sympathise with rather than fight against the electric guitarist, then I think the present wastage of ability must continue. This change in attitude that I am advocating would manifest itself in many ways, for example, rather than hurling abuse at the electric guitar — "it's just a noise" — "they all sound the same" — would it not be more profitable for him to point out (having first agreed that the instrument may well have many attributes) the limitations of that instrument in terms of range, flexibility, "timbre" and all the other nuances of musical expression. The sensitive pop artist (!) and I believe there are such creatures, would realise the worth of such criticism, and possibly even forsake his reverb. unit and echolette for a toy rattle in order to join in all the fun of Haydn's Toy Symphony.



G. L. Kristianson, 'The Politics of Patriotism: The Pressure Group Activities of the Returned Servicemen's League', Canberra, Australian National University Press, 1966; pp. xxx+286, price \$4.50.

Despite its subtitle, this book shows that the RSL is not mainly a pressure group at all, but an integral part of the Commonwealth government itself. Pressure groups are normally assumed to be non-partisan in party politics, but the RSL is partisan; they are normally seen as engaging in political activity to pressurize governments from the outside, but the RSL works from the inside; they normally spend a lot of money to sway governments (e.g., the American Medical Association spent \$4.7 million over three years to change Truman's national health insurance scheme) but the RSL national headquarters has an annual budget of only \$26,000; they are normally assumed to be interested in limited or sectional aims, but the RSL has a programme that covers many important aspects of national life. All this is clear from Kristianson's book, but the pretence is kept up that the RSL is a pressure group: the impression is therefore gained that it is a body operating under false pretences. In fact it is an arm of the Liberal Party, an arm of the government, and an arm of the public service.

(1) **An arm of the Liberal Party.** It is not surprising that the RSL should be closer to the non-Labor parties than to the Labor Party, for the latter has been in power in the Commonwealth for only one-fifth of the fifty years that the RSL has been in existence. Kristianson mentions 17 MPs in the House of Representatives and the Senate who have been vocal on the side of the RSL. Only two of them have been Labor men — the rest non-Labor (pp. 173-5).

Moreover, the parties themselves in parliament have contained quite different proportions of ex-servicemen. Of the 252 Labor MPs between 1920 and 1962, only 59 (23%) were ex-servicemen; of the 73 Country Party MPs, 29 (40%) were ex-servicemen; but of the 271 Nationalist/UAP/Liberal MPs, as many as 133 (49%) were ex-servicemen; and in fact the proportion of the last group in the House of Representatives who were ex-servicemen was as high as 59%, whereas Labor's proportion remained at 23%. This again was not the fault of the RSL, but it was a factor which led the RSL to adopt the role of an auxiliary of the non-Labor parties.

Right from the beginning the link-up was obvious. The first federal president of the RSL, Lieutenant-Colonel W. K. Bolton, while he was president, was elected as a Nationalist Party Senator. The RSL vigorously supported the Nationalist policy on conscription in the first world war, as it has non-Labor policies on this subject ever since. In the 1949 election which ousted the Chifley Labor government, the RSL entered the fray on the side of Menzies by distributing 250,000 copies of a pamphlet entitled "We asked the Commonwealth Government and Now We Ask You"; and only one branch refused to distribute this election propaganda. Just before the same election, the RSL declared

August an "Anti - Communist Month".

Anti-communism has always been a preoccupation of the RSL: anti-fascism, rarely. Despite the fact that 4,000 communists had served in the Australian armed services, the opinion of the Victorian president of the RSL in 1946 was that "They are rats, and should be treated as rats". The N.S.W. president agreed that "We don't want the swine," and on the basis that they were less than human, Communists were in that year excluded from membership of the RSL. Just prior to the 1961 election another anti-Communist campaign was launched

the RSL is best seen as an arm of the government.

(3) **An arm of the public service.** Public servants are in attendance at some meetings of the League, e.g., meetings of the National Congress (p. 162). Close contact with public servants has been encouraged by the latter, since they "require the goodwill and assistance of the RSL to facilitate their own efficient operation. It is not unusual to find departmental officials supplying the League with material to facilitate the League's pressure group activities" (p. 177). Just as the repatriation departments in particular are used as agents of the

have gone to a returned serviceman (p. 195).

It is for the above sorts of reasons that I claim that the RSL operates under false pretences when it claims to be a pressure group. That titles of rank are not used unless the person is on active service masks the fact that it is an ex-officer, brass hat organization. Its pathetic claims to be non-partisan and non-political similarly mask the fact that it operates in close association with the non-Labor parties and with the governmental and administrative structures as a mouthpiece of simplified and conservative views on

## THE AUSTRALIAN PARTY

The Australian Party 'should appeal to all Australians whatever their occupation, income, national origin or creed, interested in supporting a new political movement based on honesty, integrity, and social justice.

Many people share a grave disquiet about the inadequacies of the existing parties, and are heartily sick of politicians devoid of imagination and ideas. Given a good response, the party could have several members in Federal Parliament by the end of this year and a real prospect of forming a Government by 1969. This is no pious hope but a realistic assessment of the immense political energy at present stifled by the arrogance and dullness of those who dominate the existing parties.

The policy, briefly, will be along the following lines. At home, the phrase "Commonwealth of Australia" should have true meaning. There should be intelligent planning of land use in town and country. While foreign investment in the development of oil and mineral resources should be encouraged, it should be very carefully controlled, and Australian investment encouraged much more.

Improvement of the transport system needs a plan for major highways linking the State capitals and much improvement of country roads. Rapid modernization of the railways and truly competitive airways are needed. The present disastrous drought shows the desperate need for Federal planning of water resources. Northern development must be seen in the light of national, social and economic priorities. A thorough investigation is needed, followed at once by appropriate action.

The education system is in a mess. Government aid should be given to all who are seeking to improve it. School books and stationery should be free. Tertiary education should be free to all who can benefit from it. The party would encourage innovation and excellence and advocate more Federal influence in education.

Old age pensions should be raised to half the male basic wage, with no means test. Women should be given equal pay and the marriage-bar abolished. Non-British migrants should be able to become citizens within two years. The Aborigines should become a Federal responsibility so that they can become full citizens. A National Health Scheme is urgently needed and hospital building must be speeded up.

Foreign policy would aim at friendly relations with all nations, with assistance to our poorer neighbours. This requires a truly independent outlook. Australia's involvement in the Vietnam war should end but defence policy must be realistic. Our necessarily small forces should be well-paid, highly-trained specialists, voluntarily enlisted, and used primarily for the defence of the Continent.

The Australian Party has State committees in all capital cities. With the emergence of many branches in the States it was felt appropriate to form Qld's first branch at St. Lucia, where it would be centred mainly in an intellectually active atmosphere.

# R S L

by the RSL, and letters were sent to 26 other bodies asking for their support.

(2) **An arm of the government.** In 1917 the minister for Repatriation announced to the League that the government was prepared to give it financial assistance. The following year the minister for Defence "issued an order notifying departments that the League was to be recognized as the official representative of returned soldiers, and complaints coming from the League, in theory, at any rate, were to have immediate attention" (p. 12). The intimate relationship between the RSL and successive governments has been due as much to the governments' need of a spokesman for their points of view on wartime policies, repatriation matters, defence, immigration, conscription, communism and so forth, as to the RSL's need to obtain favours from the governments.

In pressing for its own demands the RSL has tended to avoid politics by making itself part and parcel of the machinery of government. It was through its pressure that repatriation matters were put into the hands of a semi-independent Repatriation Commission, and that assessments and appeals concerning payments were taken out of departmental hands and given to independent tribunals. The main reason for these moves was that the RSL itself could nominate one of its own members to each of these bodies.

Its cultivation of the direct approach to prime ministers, other ministers, and cabinet as a whole has also tended in this direction. In the end, Menzies gave the RSL exclusive access to a committee of federal cabinet, so that the repatriation Minister in 1963 could say that the League was "the only public organisation with direct access to Federal Cabinet . . . In fact . . . the only one in the free world with this privilege." Ministers attend League meetings, and "League representatives are always invited to government functions in Canberra" (p. 163). It is for these sorts of reasons that I say that

RSL, so they in turn use the RSL as their agent to promote the interests of their departments, the building up of their empires, and the swelling of their claims for extra funds from the Treasury. It is odd to label only one side in such a reciprocal arrangement a pressure group.

The identity of outlook between departments and the League has been supported by League policy that the personnel standards in the public service rather than those of private enterprise should be lowered in the interests of preference for ex-servicemen in employment. Between the wars the Repatriation department and the War Service Homes department were staffed largely by ex-servicemen. A survey in 1956 showed that 60% of the important third division of the commonwealth public service were ex-servicemen, and that half of those had got in under preference clauses which allowed for a suspension of the normal medical and educational tests (p. 196). The role of the RSL in securing patronage appointments in the public service resembles that of the party boss in the United States; only whereas the latter trades votes for a particular party for jobs in the civil service, the RSL trades jobs in the public service for support for government policies as well. They even went so far as to object to the appointment of Sir William McKell as governor-general on the grounds that the job should

national and international affairs. It recruits its mass membership by pretending to be one thing, and then uses it to become something else.

Although at the moment its membership figures show a slow increase, unless there is a decent war in the near future it is doomed to extinction. It may try to offset its inevitable decline by offering membership to non-returned servicemen as well as those who have volunteered for, or have had the dubious distinction of having been forced into, overseas service. But it is faced with another crisis as well, in the area of goals. The handling of repatriation matters has become so routinized that nothing remains to be done in this field but to see that benefits continue to be maintained at a level relative to the inflationary trend. And yet that is the field which is ostensibly the main concern of the RSL. It is in danger, therefore, of suiciding through success. To offset this, the RSL is engaged in what sociologists call the "succession of goals". Its old purpose is gone, but it is inventing new reasons for its existence, and I suggest that its increasing tendency to act as an all-purpose agitator on public issues like immigration, security, defence and the like is a manifestation of that process. It is a dangerous trend for a group that is already identified with the pinnacles of military, political and administrative power and prestige in this country.

## ROY FORWARD

### SORRY, BUT . . .

The rumour that there is to be a Miss Public Forum contest is not true. As in the past, the Public Forum will continue to cater for those with intellectual interests. Every Sunday 2 p.m.-5 p.m.

T. M. Wixted & Co. (Established 1929)  
Public Forum, Centenary Place

# PENGUINS

## penguin technology survey, 1966

Although the editor lists his primary audience as "the intelligent layman", most articles seem addressed to professional scientists and engineers. It would require a fair amount of ego involvement to follow through the longer articles to their end if the book were selected only for light, informative reading.

Most of the articles start off strongly (the topics are inherently attracting) but many contributors seem to lose sight of their prospective readers and end up involved in technical data. It could be, alternatively, that the book is aimed not so much at adult lay readers, but rather at the technologically inclined secondary school student in order to entice him into science or engineering course.

A wide field of technological subjects are covered varying from the chemical industry to new methods of printing. Even a new concept in cost reduction called value analysis, or as is the trend now in naming, called value engineering, is treated. The field of technology publications is expansive and most magazines, supported by advertising, can bring the same information, at a lower price, to the general reader in often a more attractive form. Most contributors have written their articles with the coldness of a report rather than with a communicative excitement.

The outstanding exception of the book is "The Use of Computers in the Control of Industrial Processes" by Andrew St. Johnston. He succinctly explains the general operation of the computer and how it is used in control of industrial processes. The computer's role is altered from that of some kind of miraculous human brain replacement to a rather more realistic, very ingenious device of man which is very limited in function. In fact its chief attribute is that it can select alternative paths in a problem depending on whether some number is positive, negative or zero.

The use of words such as "decides, tests, memory", which basically denote human actions seem in their application to machines to imply a certain amount of conceit on the part of the technologist. This seems to be a manifestation of a smugness man has attained through the conquering of his environment, the same smugness that proclaims science as a god. The last article looks towards a not too distant future age when our conquest and complacency will be nearly complete, the age of controlled fusion and unlimited power. Already the massive temperatures of several hundred million degrees absolute have been produced in the ionized plasma. Now the main remaining barrier is containment of the plasma for sufficient time for the reaction to proceed. The conceptual magnificence of the process is illuminated by the fact that the coils carrying the current required to produce the containing magnetic field, will be within

a few degrees of absolute zero, and situated only a few feet away from the heat of the reaction.

Man has reason to be satisfied with his achievements but the accompanying hypocrisy is destructive in science.

This book is written as a product of the growing restlessness of the technologist towards the common attitude that engineering is second rate compared with arts and law, the kind of attitude where 'the word engineer has connotations of a man in a boiler suit who is a kind of modern blacksmith.' The editor, Arthur Garratt, is annoyed at the lack of credit given to the technologist. I don't think too many people will change their opinion by reading this book.

R. Row

## penguin science survey B, 1966

A dollar five is a rather large sum to pay for a book of 200 pages, but this is probably worth it. The book's a fascinating side door to the vast and largely neglected subject of biology.

The neglect of biology in Australia and other developed countries by the general public is due to the negative nature of its achievements especially when contrasted with those of physical science technology. Space travel and direct inter continental television receive wide press coverage; but how can the continuous miracle of keeping countries free from smallpox by vaccination, and even more recently, by the use of the chemical, methisazone (discussed in this book), be kept in the public eye.

This book vigorously penetrates two main topics, the effect of temperature on biological systems and viruses. The matter-of-fact titles of the essays ("How insects adjust to changes of temperature") and even an apparent absurdity ("Telling the age of mosquitoes") belie their interest and importance. Biology attempts to explain how the living, non-living, and semi-living worlds function and may in the future supply many long-awaited answers.

Most of the contributors are not expert writers, as is common with most authors in science on all levels, and time and again the essays are elevated by their content. This, of course, assumes a certain amount of curiosity in scientific matters on the part of the reader. With this curiosity the book opens up a few fascinating worlds.

That of larvae of *Polypedilium* which will tolerate immersion in liquid helium ( $-270^{\circ}\text{C}$ ) and still produce normal adults is one. This insect can also be exposed to temperatures of  $200^{\circ}\text{C}$  for a short time and survive. Some insects also produce their own antifreeze, glycerol, in response to temperature drops. This is the same antifreeze used in radiators in colder countries.

The response of humans to variations in temperature is just as interesting as explained in "Human Temperature Regulation and Adaptation to Climatic

Stress." The unacclimatized European's response to a night of exposure to the cold would be considerable shivering in order to maintain body temperature. The Australian aborigine, however, shivers little, if at all, allowing his body temperature to drop. Also, his method of maintaining body heat is to alter his heat production without muscular movement, a much more efficient way than the European's. This is one method by which the aborigine adapted to his environment where food shortage was a constant problem.

With ice crystals in heart, stomach and brain, no heart beat or breathing for three hours, up to 50% of his total water in blood and tissues frozen, and being as stiff as a board, a hamster would perhaps seem dead. His survival, which is now an experimental practicality would therefore cast confusion on the meaning of "dead", but no more than on the meaning of life if Dr. H. E. Hinton's theory is to be believed. He visualizes life's beginning as an accumulation of the necessary materials of life in such a spacial distribution that with the mere addition of water the entity becomes a complex physiological one.

The whole book is indeed filled with intriguing tit-bits of information about the living world.

R. Row

## addict in the street

Larner, J. and Tefferteller, R. *The Addict in the Street*, Penguin, 251 pages, 70 cents.

Authorities in the U.S.A. are becoming increasingly concerned at the incidence of heroin addiction in their cities, and there has been a spate of literature, of varying quality, about the problem — its etiology, dimensions, and solution.

We often tend to think in stereotypes, and have little or no appreciation of unique persons whose addiction is symptomatic of underlying personality difficulties, who may share a common sub-culture but whose problems and way of living have variations as well as similarities. In our efforts to develop typologies, we fail to recognise human beings.

*The Addict in the Street* consists of a series of interviews with eleven drug addicts, and a mother. Material was collected in tape-recordings made at the Henry Street Settlement, New York, and edited to remove interviewer comments, reminiscences and irrelevant information. The book specifically aims to answer the questions: "what kind of people become addicts? How do they live? What are their lives like?"

It is unfortunate the authors were not content merely "to permit the drug addicts to give portraits of themselves as human beings", the avowed main purpose of the study. For in this they have succeeded admirably. But to progress beyond this to generalisation, from a limited sample of carefully selected cases acknowledged to be more verbal than most, appears spurious.

There have been a number of fortuitous partnerships between clinicians and writers, but Larner's tendency to rush to conclusions, and his incessant jour-

nalistic and facile argument, were annoying, as were the occasional mild attempts at sensationalism in the overall presentation.

Despite this, the cases themselves provide fascinating reading, and give considerable insight into the lives of a small group of drug addicts, their perceptions of themselves and others. The inclusion of an interview with the mother of one client was an excellent idea, and more studies that embrace the role the addict's family plays appear merited.

M.C.

## british decadence

Correlli/Barnett — *The Swordbearers: Studies in Supreme Command in the First World War*. Penguin.

Sir Basil Liddell Hart calls Correlli Barnett "an outstanding military historian." Certainly, he ought to know. However, it seems rather the case that Mr. Correlli is not really a military historian at all, as Sir Basil obviously is, but a truly outstanding student of the realities of power, who happens to be romantically and very understandably fascinated by the profusion of arms. He is indeed one of the few historians to appreciate how much of national history is a matter of dead simple arithmetic. *The Swordbearers* is above all an interpretation of the origins of British decadence in the twentieth century — which Mr. Barnett links in an entirely convincing manner to a continuing deficit in visible trade. From this point of view, the main function of the war he describes so rousing is to let him point the relationship between the Battle of Jutland and the state of British technology, and between the latter and the lure of the Indian Empire. In all this, he is brilliant, challenging and stimulating to further research. By contrast, the military passages are merely descriptive rather than perceptive. Just as his earlier and far less substantial *The Desert Generals* was weakened by his unwillingness to draw Alanbrooke's conclusion from the fact that Auchinleck's victories tended merely to pick up the ruins of his subordinates' defeats, so here he fails to observe that the Schlieffen Plan was a literally fantastic gamble of which the sole virtue was its logical consistency; that Von Moltke's modifications robbed it of even that merit; and that the failure to provide for Groener's plan for a defensive war for Germany in the West was criminal negligence in the circumstances. Similarly, his explanation of the origins of World War I omits any reference to the economic and strategic interests of all the major powers in the area in which the shooting actually started. War and diplomacy are perhaps not Mr. Barnett's line of country. Now that he has made his fortune out of them he might concentrate on the kind of factual analysis which probably nobody else on that side of the Atlantic can handle with such sensitivity and skill.

Glen Barclay

## life cycles

Penguin Books have republished a spate of C. P. Snow's works. This is good in that it

provides the casual reader with something more than fiction, and yet at the same time something that has not degenerated into what is commonly termed "faction". Snow is one of those few writers who can unobtrusively incorporate into fiction his experience as scientist, educator, man of letters, and civil servant.

His "Strangers and Brothers" cycle utilizes this feature of his work most successfully; and the title novel of this projected series was written before the war. However his literary career became a casualty of his job of organizing and recruiting scientists and technologists for war-time service. In 1940 the task was transferred from the Royal Society to the government and Snow became chief of scientific personnel for the Ministry of Labor. His duties as a wartime civil servant enlarged and deepened his interests in and involvements with the role of scientists in political, military, and industrial affairs, and profoundly affected the later novels in the cycle he had laid aside.

When the war ended in 1945, Snow was appointed to the Civil Service: Commission, but re-embarked upon *Strangers and Brothers*, publishing *The Light and the Dark* in 1947.

Other novels followed into the sixties, towards a planned total of eleven. The structure of the cycle is fairly intricate, based upon the sensibility of Lewis Eliot, who, from humble beginnings in a provincial town, traverses the "Corridors of Power" during the generation divided by the Second World War. All of the novels are first-person narratives. Some have the direct experience of Lewis Eliot as their focus; others, Eliot's deserved experience, often centering about someone close to Eliot, whose private and public lives are observed, the dissonances between the two providing an important measure of the meaning of the novel.

For Snow the events and the class structures through which Eliot moves reflect the political and social changes in England from the 1920s to the near-present and the emergence of the new elite of technologists and scientists: men who become more academically and politically influential, often making decisions, more often influencing them. The novels record man as a political animal as well as a social animal they record and reflect Snow's concern with the moral centre of literature with the morality and psychology behind decision-making and the exercise of power.

I would suggest that it is necessary to read the novels of this cycle chronologically:

*Time of Hope* (1949) 1914-1933, *\*Strangers and Brothers* (1940) 1925-1933, *The Conscience of the Rich* (1958) 1927-1936, *The Light and the Dark* (1947) 1935-1943, *The Masters* (1951) 1937, *Homecoming* (1956) 1938-1951, *The New Men* (1954) 1939-1946, *The Devoted* ( ) 1945-1947, *\*The Affair* (1960) 1953-1954, *\*The Corridors of Power* ( ) 1955-1958.

\* These are by far the best of the series.

R. G. Pitt



# BOOKS

*The Beamish Case*, by Peter Brett, Melbourne U.P., 75c.

Darryl Raymond Beamish is a deaf mute, now aged 25, serving a life sentence in Western Australia for murder. Professor Brett of the Law Department of the University of Melbourne has written this modest pamphlet of 57 pages to suggest that Beamish received something less than justice at his trial.

It must be pointed out at once that this is not the comprehensive account of trial and campaign for review such as Professor Inglis provided for the Stuart Case or Mr. Burns for the Tait Case. The efforts of the Opposition on Beamish's behalf are mentioned only incidentally, and there is no substantial account of the three major legal proceedings. Professor Brett is concerned with arguing a point rather than setting out the record.

Beamish came to the notice of police in April 1961, when he sexually molested several small girls; as police were then investigating a murder involving a sexual element he was questioned about that and made a "confession" through an intermediary, a welfare worker for the deaf. The following day he made another statement in writing in response to written questions, again assisted by the welfare worker, and later that day he wrote what could be regarded a third "confession" on the floor of the exercise yard of the Perth Police Station. He was already in custody and was soon sentenced for the offences against the small girls. Thus the police were able to let two months lapse before putting the earlier statements to him again, eliciting a fourth admission of guilt and then charging him with murder. He had been duly cautioned prior to the first, second and fourth "confessions".

The case against Beamish depended on these admissions by him. At his trial in August before the Chief Justice and a jury, he repudiated the confessions, claiming that he had been afraid of the police detective-sergeant who, he alleged, had threatened him and that certain answers had been suggested to him, but he was convicted and sentenced to death. The jury had made a strong recommendation for mercy, and after an appeal to the State Court of Criminal Appeal had failed, his sentence was commuted to hard labour for life.

In August 1963, police trapped a multiple murderer, Eric Edgar Cooke, who included in a lengthy list of confessions the homicide for which Beamish was then imprisoned. On the basis of this confession Beamish again appealed to the Court of Criminal Appeal which heard Cooke give evidence but dismissed the appeal.

Two problems arise from the Beamish Case. One was the completely unsatisfactory composition of the Court of Criminal Appeal hearing the second appeal when it consisted of the Chief Justice, trial judge in the inferior court, and two judges who had rejected the previous appeal. Whilst at law there were precedents justifying such composition, the lapse of good judgment on the

Chief Justice's part is difficult to understand. However it is the sort of thing not likely to occur again once its undesirable aspects have been publicised. It is the basis for Professor Brett's plea for intervention in the case by the State Government which so far had been disinclined to interfere with the judicial process.

The second is the admissibility of confessions, a subject of great concern to lawyers at present. The difficulties of securing a satisfactory statement from persons of feeble intellect or inadequate verbal skills (because they are aliens, badly educated or physically handicapped), will have been impressed on every practitioner. The thought that "confessions" of the sort Beamish produced could nearly have hanged him borders on the terrifying.

Two remedies can be suggested. One comes from the recent U.S. Supreme Court decision that a confession secured when the defendant does not have benefit of legal advice is inadmissible. The other is the suggestion of some English lawyers that all confessions should be inadmissible, but that accused persons should be required to go into the witness box and be cross-examined. Both avoid the difficulties which a confession secured by the police can subsequently be repudiated; when police stocks are high, juries will almost certainly disbelieve the repudiation, when they are low, they will probably doubt the original confession. In either case justice suffers.

Colin Hughes

*Etiquette of Battle*, Henry G. Lamond, Lansdowne Press. 185 pages, \$4.25.

This series of tales by local writer Henry Lamond portrays the life and habits of many Australian wild animals and birds. The central theme can be summed up in the author's own words:

"Their lives were simple: self-preservation and perpetuation of the species — these were the main principles that governed their actions."

Such basic facts are brought forth in the stories by recurrent emphasis on the "inflexible law" which must be followed, the "instinctive inheritance" inbred through generations, the accepted dominance of male over female, the mother-child relationship, and especially the battle for conquest from whence comes the book's title.

The writer shows a penetrating knowledge and accuracy of observation of his subject, together with a wide understanding of the ways of Australian fauna. Much factual information can therefore be gleaned while delighting in the vividly-told action. Lamond manages to convey equally well such vastly different emotions as the power, dignity and cruelty of the remarkable gelding in "Frog" and the timid, yet courageous mother-love of the teal, in "The Trickster". The atmosphere of Western Queensland is captured in its entirety without the usual hackneyed phrases, and above all, there is an awareness of the proximity of the earth in animal

life — its scent, its feel, its age-old being.

Some criticism may be levelled at a certain similarity in the various battle descriptions and assertion of mob leadership after conquest, but this is compensated for in the freshness of approach to, and sensitive treatment of sex, birth and domesticity. In addition, the illustrations by Robin Hill ably depict the inherent peace and fury of the situations related by the author. On the whole, an interesting and enjoyable account of Australian wild life.

*South East Asia in Turmoil*, by Brian Crozier.

Pelican Original, 75c.

Many who attempt to follow the political situation in Southeast Asia are often at a loss with the innumerable names of leaders, places, and political parties. In this little book of 200 pages, the author has done a remarkable job of condensing the historical background — "preserving what seems to me relevant to present troubles."

A former journalist for the *Economist*, specialising in Southeast Asian and Far Eastern Affairs, he has not, as quite a number of writers who write on this area do, lump the many countries together as one. Indeed Southeast Asia as a political entity does not exist, but for the convenience of those who know little of the varying ethnic, religious and political differences. These differences are real and to ignore them is to be naive and stupid.

He traces the history of each country, to give the reader a general but adequate understanding of some of the problems facing countries in Southeast Asia. The value of these first few pages is realised when the reader reaches the end of the book. He points out that Nationalism and Communism had worked together in many of these countries during the Second World War, and that the revolutions that took place in 1948 were part of "a predetermined plan worked out in Moscow and Calcutta". He also examines the role of "Outside Pressures", the Western powers, and Communists and the origin of their involvement in Vietnam. On American involvement, he says, "The most logical outcome of the prolonged crisis in South Vietnam thus seems to be not Pax Sinica or Pax Gallica proposed by De Gaulle, but a Pax Americana, with South Vietnam's independence guaranteed by an American military presence . . ." In saying this, he is assuming that the Americans will be supporting a popular government, which to date they have not been successful in doing.

The book is highly readable, especially for those who know little of the problems facing the countries of Southeast Asia. It is factual and has not hesitated to state when the author's views are expressed.

*Australian Society: A Sociological Introduction*, ed. by A. F. Davies and J. Encel. Melbourne, F. W. Cheshire 1965. \$5.25.

According to the Introduction "This study sets out to do two comparatively new things, to describe present-day social relationships in this country fairly thoroughly and to set a frame

for future sociological inquiries." The contents page shows that social relationships in Australia have been pretty widely covered. There are chapters on Population, Class and Status, Religious Behaviour, Education, Politics, The Pattern of Social Welfare, The Family, Matridury in the Australian Family, Painting, Drama, The Mass Media, The Economy, Rural Australia and Aborigines in the Australian Community. The contributors are well-known figures in Australian social sciences. The book will undoubtedly become a standard text on Australian society.

# FILMS

**THE COUSINS** (French—subtitled), Avalon, Sept. 29th.

Film Group. (Support: "Une Vie Prinee"), 7.30 p.m.

In 1959, after having made *Le Beau Serge*, *The Cousins* and *Leda*, Chabrol was regarded as the leader of the "Nouvelle Vogue", a movement intent on elbowing out some of the older, commercialised traditions of film making. He was also, and still is, the moralist of the movement.

Charles, a provincial, unsophisticated, bourgeois, diligent, honest, respectable student comes to Paris to stay with his sophisticated, eccentric, lazy, dishonest, unreliable cousin Paul. But it is Paul who is brilliant, who passes his exams and gets what he wants out of women, while Charles turns out to be an incompetent dullard, incapable of getting anything he wants.

Like *Leda*, *The Cousins* involves the complaint of the new generation against the more facile values of the old. The older people lead the young astray — both their good and their bad examples. But the youths are hardly heroes. Chabrol's characters are all social animals governed by a kind of Darwinian law of the survival of the fittest. The tragic conclusion, involving both of the cousins, expresses a pessimistic view of all our notions of justice.

One of the more prominent of Chabrol's New Wave innovations is his way of tossing aside one "episode" when it starts to become dull and plunging with a straight cut into the next one. The effect is exhilarating.

The whole film has the atmosphere of one of Paul's bizarre orgies. The sets and music make this film very much a showman's piece, another hold-the-audience-under-a-spell film. But, as with Hitchcock (Chabrol's chief influence), the showman's techniques are always applied to yield profound characterisation (well handled by Jean-Claude Brialy and Gerard Blain as the cousins and Juliette Mayniel as the girl who is bandied from one cousin to the other) with an implicit and original socio-moral statement. Comic touches for instance, are always timed so as to display a certain ironic absurdity of human beings.

Roger McNiven.

**ORDET** (Danish — Subtitled). Physiology Lect. Rm. 1, Sept. 14, 7.10 p.m. Film Group.

Carl Theodor Dreyer is virtually an unknown in this country. Film societies occasionally show

his silent masterpiece *The Passion of Joan of Arc* (1928), but he is generally neglected — an understandable phenomenon, since at 77, this Danish mystic has recently completed only his fifth sound film *Gertrud* (1964).

His fourth, *Ordet* (1955), begins in the early morning on a slow, stately note that is sustained for the duration of the film. A slow pan reveals the exterior of a farmhouse; having suggested a self-contained world the camera proceeds to examine it; most of the film is composed of interior shots of this world. One by one, Dreyer introduces us to the family group — old Borgen, his three sons and the wife and two young daughters of the eldest son. Johannes, the second son, is harmless but demented — he thinks he is Christ. Our first view of Johannes is significantly, that of his isolated figure in an open field, summoning an imaginary congregation to repentance; Johannes stands apart. (The film actually revolves around the madman, but on surface level, his role seems subordinate; his appearances are blatantly ignored or suppressed by the others.)

Tensions within the family lead to open religious bigotry as the nearby tailor and family, who belong to another sect, are carefully introduced. The final confrontation between the two family leaders is memorable, illustrating Dreyer's surefooted sense of dramatic situation.

But one remembers particularly the flight of Johannes and the ensuing search, expressed in slow wipes effectively conveying the passage of time and the passage of a metamorphosis in Johannes' state of being. Johannes searches for himself and the others for Johannes. The scene is central since the whole film is about a search for better human relationships.

The tailor's religious meeting exemplifies Dreyer's superb use of light and shade. The camera tracks slowly past a group of pious ruralists seated in simple graceful attitudes. The light reveals each face separately, revealing the soul of man in gradual flashes — epiphanies — of spiritual understanding. (In the manner of a Rembrandt painting.) In general, Dreyer continually merges faces and figures with the atmosphere and settings in such a way that the camera is always perceiving, evaluating and interpreting, as well as merely recording.

Noel Bjorndahl.

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## MUSIC

**ELGAR:** Violin Concerto in B Minor Op. 61. Yehudi Menuhin (violin); The New Philharmonic Orchestra (Sir Adrian Boult.) Columbia OALP 2259 (mono); OASD 2259 (stereo) \$5.75.

It was in 1932 that Menuhin, then a boy of 16 years, first recorded this concerto with the London Symphony Orchestra under the composer's direction. Ever since that time Menuhin has championed the work and virtually made it his own.

Menuhin takes a commanding view of the first movement — he adopts broad phrasing which sends the music along in a grand fashion. The second movement flows effortlessly and naturally as it should. The finale gets off to a somewhat sluggish start but Menuhin gathers strength as it progresses and the closing pages are superbly thrilling.

Boult is obviously in complete sympathy with the soloist and is rewarded with some glorious playing from the Orchestra.

The recording of which I have only heard the mono is most impressive.

**GRIEG:** Holdberg Suite, Op. 40\*; **BACH:** Chorale Prelude (BWV 741)\*\*; **BARBER:** Adagio for Strings\*\*; **TCHAIKOVSKY:** Andante Cantabile\*. The Strings of the Philharmonia Orchestra (\*Anatole Fistoulari, \*\*Efrem Kurtz). HMV OELP 9211 (mono) SOELP 9211 (stereo). \$2.95.

With an assorted programme such as this comparisons are hardly called for and it only need be reported that performances, playing and recording alike are uniformly adequate. Two conductors share the work but there is no disparity in the standard of performance. This disc is cer-

tainly well worth the small price asked.

**BRAHMS:** Schumann Variations Op. 9; Variations on an original Theme Op. 21/1; Variations on a Hungarian Song Op. 21/2. Julius Katchen (piano). Decca: LXTA 6219 (mono); SXLA 6219 (stereo) \$5.75.

Certainly not the most familiar Brahms, but nevertheless highly enjoyable. As we have learnt in previous discs in this series, Katchen's playing is most impressive. His handling of the sometimes unwieldy textures of the music is wonderfully clear, yet never lacking its characteristic sonority. Especially successful is his playing of the difficult Hungarian Variations.

The recording is very good, the piano tone sounding clear and rich in every register.

**MOZART:** Violin Concerto No. 4 in D, K. 218; Violin Concerto No. 5 in A, K. 219. Nathan Milstein (violin), Philharmonia Orchestra (Nathan Milstein). Columbia: 330CX-5254 (mono); SAXO-5254 (stereo), \$5.75.

This is an appealing disc and one that I shall play often. Milstein has the great virtue of naturalness as a Mozart interpreter; his readings are unforced and always musical, his sensitivity being more instinctive than cultivated. His conducting is of the same distinction — he has the uncanny feeling for the shape and simplicity of a Mozart melody — just listen to the introduction to K. 219.

The playing of the Philharmonia is faultless — flexible and beautifully toned. The recording, of which I have only heard the stereo, is excellent. If you think you know your Mozart and have had enough of these familiar concertos, try this record; you shall get more than a pleasant surprise.

Stephen Kehoe

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## CIVIL LIBERTIES IN THE U.S.A.

continued from page 7

ly unequal in population due to over-representation of country areas. In a series of decisions commencing with *Baker v. Carr* in 1962, the Supreme Court has decided that all legislative constituencies for either house or state legislatures must be roughly equal in population, as also all federal Congressional districts within a state.

In the field of church-state relations, the Supreme Court has invalidated an Oregon decision to close all Catholic and other private schools and a Maryland requirement that public officials declare their belief in God. The Court also has prohibited compulsory flag salutes in schools (objected to by Jehovah's Witnesses), use of a non-sectarian prayer in New York state schools, and the reading of Bible verses and the recitation of the Lord's prayer in Pennsylvania public schools. On the other hand, religious liberty has been construed not to permit polygamy by a Latter Day Saint nor to excuse a pacifist from compulsory military drill at the University of California.

The position of religious, racial,

and political minorities has been assisted by interpretation of the Fourteenth Amendment in a democratic and liberal spirit by the Supreme Court. History indicates that the chief menaces to civil liberties have come from state and local authorities generally. The 1964 Civil Rights Act, already sustained by the Supreme Court, is of great significance. Yet in the U.S.A., an affluent nation where democracy is enervated by suspicion and intense hatreds and undesirable resort to violence, there is a great need to disseminate more widely a spirit of democratic tolerance.

The Civil Rights Action Committee is forming a permanent organisation, open to all who are genuinely interested in Civil Liberties in Queensland. Law students and lawyers are particularly welcome. This new organisation has no connection with the "Association for Civil Liberties". All those interested can contact Mrs. V. Ward 95 1808 or Lindsay Smith, Department of Government.

## Semper Floreat Class Foto 1966



Back Row : Nucifora, Ferguson, O'Neill.

Centre Row:-phrenia, Gasser, Lachie.

Front Row: Campbell. Presiding Genius:Ong

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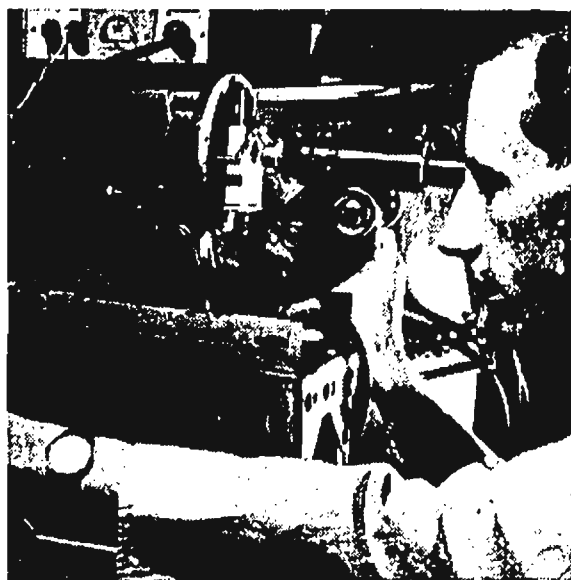
Few companies mine as many different minerals as the C.R.A. Group. In addition to mining at Broken Hill, the Hamersley Ranges, Weipa and Rum Jungle, mineral sands are dredged on North Stradbroke Is. (off Brisbane). Each of these operations presents its own problems, its own challenges and provides in consequence a storehouse of experience for those working there. The work is in good conditions and modern machinery and methods are used. Young engineers on appointment serve periods in different departments, and aided by further instructional courses can quickly be promoted to responsible positions.

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The C.R.A. Group is very active in the search for new mineral deposits in all States of Australia, in the Territory of Papua/New Guinea and in the surrounding areas. Field Geologists explore the territory using the latest techniques, then test promising areas to deter-



mine the extent of ore bodies. Two outstanding examples of C.R.A. discoveries are the bauxite deposit at Weipa and the Mt. Tom Price iron ore deposit in the Hamersley Ranges. Extensive proving work is also being conducted on a major copper discovery on Bougainville in the Solomon Islands. In established mines such as Zinc Corporation and New Broken Hill at Broken Hill, at Rum Jungle and Mt. Tom Price geologists determine the characteristics of the ore bodies and help plan their extraction.

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C.R.A. also has vacancies in other professions, each providing satisfying and rewarding employment, such as civil, mechanical and electrical engineers, accountants and economists, agricultural scientists and forestry officers.

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If you would like to work for C.R.A. in any of these categories mentioned, either having qualified or studying in these fields, you are invited to write for further information to the Chief Personnel Officer, Conzinc Riotinto of Australia Ltd., Box 384D, G.P.O., Melbourne.

## GASSER'S GUTS

With the elections we had the usual campaigning and ballyhoo. Some of us were moved enough to go along to vote, others were not. Then we had the old story about student apathy because many didn't vote.

In the old war-cry of student apathy I sense a certain amount of intolerance. So what if you don't want to vote! It's possible that some didn't care for any of the candidates put forward. The candidates may prefer not to believe this, but it is quite possible.

Why should a student vote for the Union Council if he doesn't want to? He may not be interested in politics — many are not. He may come to the university merely to get his degree, or merely to better himself intellectually. People decry this attitude towards the Uni., claim it becomes a degree factory. But it's supposed to be a free country and the Uni.

is supposed to be the great bastion of freedom. One wonders.

This so-called apathetic student could well be active in Church groups, Young Libs., Young Labor, Scouts, any one of many Younger Sets or sporting bodies. It is only natural that many students do not treat the Uni. as the pivot of their whole existence. There is another world outside and some prefer to live in it rather than the world-apart, rarefied atmosphere of our Uni. Looking at the University from many aspects, one cannot really blame them.

Let's retain what little so-called freedom we have and keep compulsory voting at bay. And from the politically minded, how about a small amount of tolerance towards those who may not really be apathetic just interested in other things.

## SEMPER FLOREAT

Thursday, September 15, 1966

Registered in Australia for Transmission  
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The views expressed in this newspaper are not necessarily those of the University of Queensland Union Council. As will be readily perceived by even the dullwit reader.

This issue was guest edited  
by Alf Nucifora.

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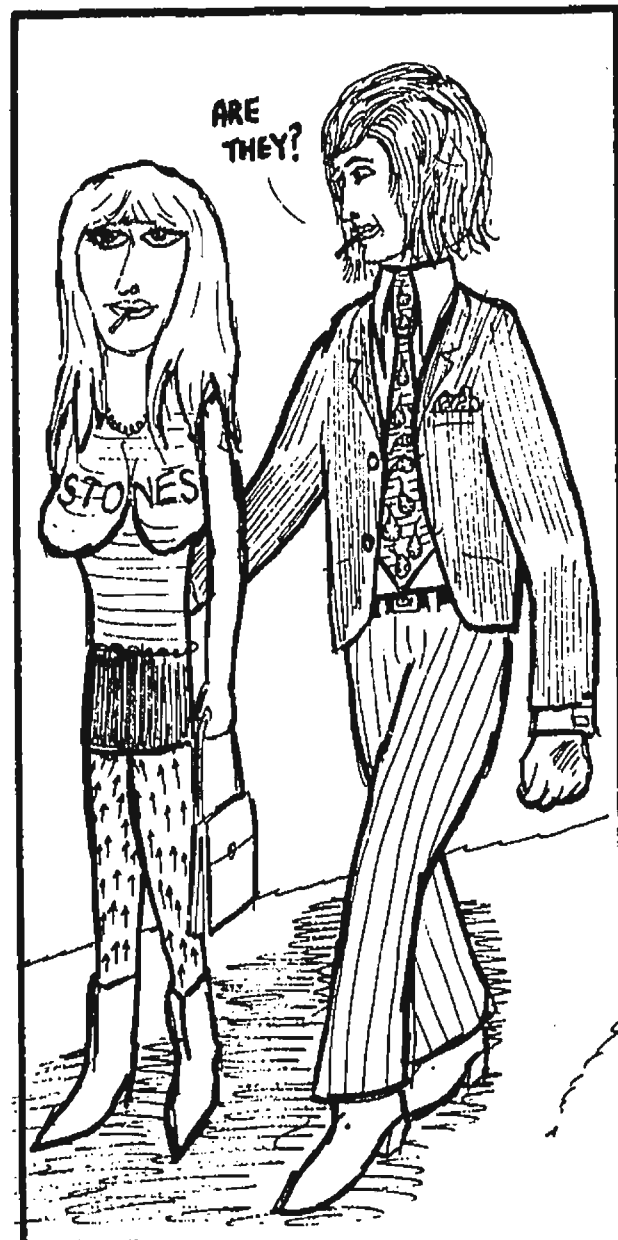
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# A HERD OF BULLS, A PRIVY OF JOHNS?

Commem. days all over Australia have done their dashes for 1966. In the light of recent happenings, it seems that they have shot their bolts for all time. Recently, a group of senior feds (is there a collective noun for such peoples? A herd of bulls, a privy of Johns?) sat in conference on the vital subject of the regrettable freedom of university students on certain days of the year.

The commissioners decided that there are 365 days every year (366 every so often) and to grant even a small part of one of these valuable and rare days to a pack of students (spit!!) would be an extravagance and an abomination. Processions, they decided,

snarl up the city, and in doing so, cause grave financial losses to Woolworths, etc. However, should the Queen Mother (or her daughter), Miss Australia, Astronauts, Bandsmen, Diggers new & Old, Scouts, Cadets or Marching Girls wish to parade through the streets, well and good. They represent all that is good, noble, holy and Australian. Commem. days should be celebrated by showing appreciation of lecturers and attending lectures all day in thanksgiving.

Our spies, by means of a cleverly disguised transmitter hidden in a lemon peel, managed at great risk to hear what went on at the last meeting of P.C.'s held at the Jet Bar of the Carlton Rex in Sydney (the capital of a SOUTHERN STATE.) The following is a direct transcript of the tape recording.

"Gurgle, Gurgle, aaah! Burp!" (a commissioner has just swallowed his whiskey sour, fortunately, he is not a lemon sucker.)

"Yeah, but yer wrecked me clam, digger."

Others "Har har har, beauty." Comm. B. "Anyway fellows, now that A has entertained us with his comic stories ('ear, 'ear), leave us get on with the conference. I now call on C to tell us wot he plans to do about commem. day in sunny Queensland. (Light applause.)

Comm. C. "Well, gee, fellers, it's a great honour to be able to address ('Get on with it! What'll we do with 'im? etc.'). Ahem! Well, I reckon we orta do something about them. I can't close the Uni., because the Gummint runs it, and it runs me too (cry of 'It gives me the runs!' followed by tumultuous applause.) So, I leave it up to youse . . . pass the gin please, Norm. (at this stage, the gin went home.)

This sort of thing went on until long after closing time. 7½ hours later, a resolution was passed, that something would be done about it. The something was written on the tablecloth, which was later sold to our reporters for an undisclosed sum, which will come out when the expense account is handed in. Here 'tis.

- (1) Commem. parades will be confined to the Uni. grounds for the entertainment of the worms, sparrows and lecturers.
- (2) All floats sending up God, Vietnam, the Gummint, advertisements, the pill and the police will be banned. Only floats satirizing longhaired poofier beatniks will be allowed.
- (3) Anybody found desecrating memorials, parks and bogs, town hall and fountains will be trussed and thrown into the nearest R.S.L. Hall.
- (4) Anyone under 23 found in the city on Commem. day will suffer a similar fate.
- (5) The sale of the flour will be restricted to makers of unleavened bread for a month before the day.

The meeting broke up after a 7½ minute discussion of the increase in rapes, murders, road toll, forgery, illegitimacy, obscenity, republicanism and lack of recruiting to the force. All these were attributed to students or pawns thereof. At this point, the lemon peel was eaten. The rest of the tape consists of horrible digesting noises. (A policeman's pot is not a happy one.)



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# Sporting Activities

INTER-VARSITY is the news this week — we got four firsts and a couple of seconds etc., also four Uni. men in the Wallabies Team — blues are being announced — the sailing club's new sharpie should be ready for the State Selection Trials in November — men's basketball A team made their first final in 16 years — if there's anything else you want to know — try reading the next two pages — thanks fans.

## editorial

If there's one thing that's an insult to any sportsman it's a lousy umpire. To stand there and hear points being wrongly awarded, whether for or against you is agony. And it's nauseating to hear the number of clubs who have complained about low-standard judging on I/V. If inter-varsity sport is to retain the high standard it has reached we must have judges who are fully qualified and conversant with the latest rules.

Guess what people — we have joined F.I.S.U. — for the uninformed its the International Federation of University Sport — and why I can't imagine. F.I.S.U. holds World Student Games in improbable places like Tokyo. Now how many of our top line sportsmen can afford the \$807.50 fare to Japan plus 11 weeks paying for one's accommodation etc.? The whole bloody lot of course — especially the ones who have to hitch home from I/V, and those who don't hitch get home with about 15c a head anyway. The whole idea is so much hooey — the only thing to be gained is "prestige" because Canada, New Zealand and so forth have joined. To add insult to injury it's going to cost money — U.S.\$100 per year and they're screaming about the cost of social events on I/V. I ask you!

## weightlifting

Seven universities competed at I/V weightlifting held in Melbourne on August 28th — we were represented by Rod Williams, Ross Gagliardi, Bill Irvine, John Filatoff, John Wicks, and Alex Isapovich. Melbourne won, for the fourteenth time in fourteen years, and Queensland rated fifth.

Club men who performed well are Ross Gagliardi and Bill Irvine who gained seconds in middle and heavyweight divisions respectively, and also John Filatoff who came third in the lightweight section.

## rugby union

Congratulations go to the four Uni. players who made the Wallabies Team. This will be the third tour for Jules Geurassimoff and the second for Dick Marks. New faces in the team are Ross Teitzel, and Dave Taylor. The team departs on October 6th for a five month tour of England — the fifth Wallaby tour to England in the last fifty years. Uni. also has the second largest club representation in Australia, Randwick Club in Sydney has seven.

On the local scene Uni. has fared exceptionally well, being minor premiers in four grades. At the time of writing the fate of University One remains unknown.

The club Annual Dinner is to be held in the Refectory on September 30th and promises to be as memorable as previous Dinners. So any club members interested in wiping themselves out for a day or two are advised to contact Bruce Brown at 78 1004.

## tennis

With fixtures completed and University tennis virtually over for the year, the Tennis Club is able to look back on an exceptionally successful year.

The Annual Dinner Dance which was held towards the end of last term was very successful. The club was host to several notable personages of the tennis world, including Mr. C. A. Edwards, President of the Lawn Tennis Association of Australia and the President of Q.L.T.A. Mr. Ron Leahy and his wife. Previously the Dinner has been the culmination of the year's activities, yet within a week of the Dinner, the Club embarked on probably its most ambitious undertaking ever — the staging of an Open Tournament. The amount of organisation and preparation necessary for such a venture of this type is considerable and the efforts of John Sedgman, Mick Wilson and Christine McEvoy are especially noteworthy in this regard. The tournament attracted a large entry of top players, and only half way through the tournament a well known Brisbane tennis writer was moved to write words to the effect that if this tournament is continued in future years, it will have to be included in the preparation of State Ranking Lists. This is indeed high praise for the first-ever attempt at holding an Open Tournament.

The Men's Singles was won by Gary Baulch defeating former professional Nev Hoy in straight sets. Leay Kenny won both the Open and Junior Ladies Singles defeating Barbara Hawcroft and Dianne Olsson respectively. The Junior Men's Singles saw a surprise when Larry Weatherhog beat the much fancied Geoff Masters in a long match.

Thanks are extended to all the club members who helped to make this tournament a success, thereby facilitating its continuation in future years.

## gymnastics

Queensland Uni. was represented at inter-varsity by Graham Bond, Garry Babon, Geoff Butts and Bob Downs, who performed well to wrest the trophy from Melbourne who have held it for the past five years. The Individual Championship was won by Graham Bond who represented Australia at Melbourne, Rome and Tokyo Olympics.

In the Trampoline Section Queensland was represented by Roger Walsh, Ray Turner, Tim Mather, and Eddie Hartland. They were pretty unlucky to lose to Melbourne by one point, 543-542. The Tramping King was a Melbourne man but Queensland's Roger Walsh made second place.

The Women's Club was represented by Kay Robinson, Pam Sanderson and Penny Woodhouse, in Gymnastics where they came third. In the Trampoline Competition, Uni's Joy Bothwell, Moira Drummond, Wendy Harding, and Kay Robinson did well to come second.

## boxing

University of New South Wales was best for 1966 inter-varsity. Queensland's team was Mike Drum, Peter McDonnell, Geoff Dick, Graham Pointing and Trevor Wilkins.

Queensland came second to Sydney, with Melbourne third and N.S.W. fourth. Wilkins and Drum fought well and won their bouts. Peter McDonnell was unfortunate to lose to Ward of Sydney — his left hand hitting was accurate and he showed good combinations.

Geoff Dick had his first fight ever, against an experienced I/V man, Ron Junghans from Sydney — and although he lost, he had Junghans worried on more than one occasion.

General opinion was that Queensland was unlucky in not winning the contest — as the team was obviously the best-trained and the fittest at I/V. Anyway there's always next year.

## full blues

*Athletics:* J. Hendry, P. Cameron.  
*Aussie Rules:* R. Nickels.  
*Baseball:* H. Stack.  
*Boat:* P. Jell.  
*Cricket:* J. Morgan, R. Crane.  
*Gymnastics:* R. Downs.  
*Judo:* L. Sholer.  
*Rugby Union:* R. Teitzel, D. Taylor, M. Maguire.  
*Swimming:* P. Lacey.  
*Water Polo:* D. Palmer.

## half blues

*Athletics:* J. McGuinness, R. Silcock, W. Stevens, P. Busby, P. Rainey.  
*Basketball:* B. Doran, C. Too-good.  
*Boat:* W. Noble, D. Hood.  
*Cricket:* J. McLean, J. Loxton.  
*Golf:* L. Collin, J. Collins.  
*Hockey:* G. Turner, C. Leinster.  
*Rifle:* R. Bickell, A. English, P. Robbins.  
*Rugby Union:* R. Cooke, J. Hulbert.  
*Sailing:* J. Flutter, J. Holt, J. Potts.  
*Squash:* G. Rose.  
*Swimming:* P. Trevethan.

## squash

Men's and Women's Squash I/V was held in Brisbane in the August vac. Melbourne wiped the field here, winning both team events and the men's individual event. Queensland men came third in the teams and in the women's section we made fourth place.

Men's Club was represented by Geoff Rose, Mike McDonald, John Gough, Lee Rogers, and Derek Elphinstone; and the women by Robyn Ritchie, Sylvia Carter, Carolyn Donkin, Margaret Colledge, Sue Whitley and May Leatch.

Geoff Rose and Robyn Ritchie played exceptionally well and both made the combined Men's Team. Ex-Queensland man Noel Sullivan, now playing for Sydney also made the team.

## aussie rules

The Aussie Rules Club is proud of the efforts put up by both teams in this year's competition. The Second Eighteen went down to Ipswich in the first Semi-final on August 20th but did well to make the finals for the first time in the history of the club.

University One defeated Mayne in the first semi-final on August 20th and Coorparoo in the preliminary final at the 'Gazza on September 3rd.

Recent tally of points scored for the Best and Fairest Competition reveal that vice-captain of University One — Bill Bowness has taken top honours for the 1966 season — a popular and thoroughly deserved win. For Uni. Two, Captain-Coach John Edey was unlucky to lose on a countback from Richard Rogers.

Congratulations to both players for fine performances throughout the season

## fencing

Inter-varsity was hosted by Uni. N.S.W. this year, and Queensland men tied for first with Sydney. The women, however did not fare as well and came 4th after Sydney, Melbourne and N.S.W.

In the men's foil, Qld, came first in epee, 2nd, and 3rd in sabre. The mainstay of the team were Jeff Spender, Gene Cheb and John Douglas, all of whom made the Australian Universities Team. Individually Douglas, Spender and Cheb were 1st, 2nd and 3rd respectively in the foil, Cheb and Douglas made equal 3rd in epee, and Spender topped the sabre with Gene Cheb 4th.

The Women's Club was represented by Sandra and Kim Guy, Ann Beedell, Gillian Turner and Lachlan Rutledge. Unfortunately the women were not fencing well on the first day and an improved standard the following day did little to improve our placing.

The Queensland State Foil Title was fenced recently and was won by Jeff Spender from Olympian John Humphreys who has held it since 1963. This is a remarkable feat on his part as the pressure of study has prevented him from training for several months. Johnny Douglas made 4th place and Gene Cheb 5th.

Women gained high placings in the women's State Titles held on September 4th. Sandra Guy fenced well to come fourth and Ann Beedell made 6th placing. Mention is due also to Kim Guy who made the semi-finals, as she has been fencing for only 6 months.



## lakeside

The Warana Motor Racing Carnival to be held at Lakeside on September 25th has been designed to cater solely for our local drivers, Q.M.S.C. has decided to limit its approach to southern drivers and, by offering the usual total prize money of \$2,000, is hoping to receive a heavy entry of Queensland drivers.

This meeting is part of Lakeside's policy to promote local competition and, with the expected larger fields of more evenly matched cars, should provide very close and interesting racing. Of the 13 events on the programme, 9 cater for sedan cars and these 9 events have been split

into division, price-category, and all-in capacity classes.

Feature races will be the 15 lap Warana Trophy for sedans and the 12 lap Warana Trophy for sports cars. Additional attractions include a fashion parade and the BP Billy Cart Grand Prix for children under 15 years offering \$200 prize money.

Admission is \$2.00 and the first race begins at 11.30 a.m. The Billy Cart GP heats start at 8.30 a.m.

Another point is that any drivers thinking of future competition driving should be interested to hear that Q.M.S.C. have planned a driving school at Lakeside to be held in October.



## hockey

An Australian Universities Men's Hockey Team, containing representatives from all States except South Australia, toured the North Island of New Zealand from 3rd to 22nd August. With eleven wins in twelve games, it achieved the most successful playing record for any such tour to date. There were three focal segments of the tour — a 12 day country tour, the N.Z. Universities Tournament and the Test Match.

### Country Tour

4th Aug. v. Rodney at Warkworth, 3-2.  
6th Aug. v. Whangerei at Whangerei, 2-0.  
8th Aug. v. Bay of Islands at Kaikohe, 2-1.  
10th Aug. v. Franklin at Patumahoe, 5-1.  
11th Aug. v. Rotorua at Rotorua, 9-2.  
13th Aug. v. Hamilton at Hamilton, 5-1.

Hockey standards varied from centre to centre in the country. Undoubtedly the toughest games were Whangerei and Hamilton. Whangerei were the champion provincial team of New Zealand in 1965, including three internationals in the line-up. They played good, scientific, constructive hockey but, with superior physical fitness, Australian Universities created more pressure in the second half to notch both goals.

Hamilton kept fighting back and appeared more dangerous than any other country team encountered. They were unfortunate that, by this stage, the touring team had developed a fast moving, penetrating forward line backed up by a solid defence. The high scores in the last three games are indicative of just how well the combination was developing.

Off the field, pleasant new experiences and V.I.P. treatment were the order of the day. Such things as the civic receptions and house parties complete with toheroa fritters and Maori songs will be long remembered by the Aussie boys. The beauty of the Bay of Islands and the unearthly thermal activity around Rotorua defy accurate description.

In New Zealand, intervarsity competitions in all winter sports are conducted at the one venue (Auckland this year) as part of

the New Zealand Universities Winter Tournament. With men's and women's hockey both scheduled for Hobson Park, the Aussies had ample opportunity of studying the local bird life at close quarters.

In their first game of the Tournament, the team suffered their only defeat at the hands of Canterbury University. Playing on a glue pot, Canterbury handled the wet conditions much better during the first half, and, although the Australians went close to scoring several times in the second session, they could not equalise. The final score was Canterbury 2, Australia 1.

As the grounds continued to dry out and improve during the week, the tourists accounted for all other teams in the competition without undue difficulty. Their record for the Tournament was: 15th Aug. v. Canterbury Uni, 1-2. 16th Aug. v. Otago Uni, 4-0. 16th Aug. v. Victoria Uni, 2-1. 17th Aug. v. Canterbury Agric. College (Lincoln) 14-0. 18th Aug. v. Auckland Uni, 4-0.

Test Match day was fine, cool, and sunny. This, coupled with a hard, fast, level field and the effects of a day's rest on Friday, had the Australians in high spirits looking forward to the game.

Play fluctuated rapidly for about five minutes until Lewis (centre half) fed McBryde (inside right) who forced a corner from which Leinster (centre forward) scored. Minutes later, N.Z. Universities replied with a right wing attack which found centre forward B. Maister in perfect position to slam the equaliser past Hodge. Inside left Hingee penetrated with a brilliant solo attack which pressured the N.Z. keeper into an error. Skipper and centre half, Ian Lewis, converted the resultant penalty stroke during the thirteenth minute of the game. Play was fairly even territorially until half time was blown with Australian Universities leading 2-1.

N.Z. Universities persisted with short, slow passes in midfield and attacked solely through the right wing. Centre half Lewis, left half Wedd and inside left Hingee were so effective in intercepting passes or countering this right wing attack, that the Australian backs, Grutzner and Hulcup,

were seldom under real pressure. The fast, open play of the tourists, with attacks spearheaded from any point in the forward line, clearly established their superiority early in this session.

After 30 minutes of play, McBryde collected a clearance and switched play across to Hingee who spreadeagled the defence with a through pass for McBryde to register Australia's third goal. In the closing stages, Turner, from a corner on the left side, drove the ball sharply across to Leinster who trapped, pivoted, and fired a waist high shot between keeper and full-back into the right side of the N.Z. net. Two minutes later, Lewis was chaired from the field — a fitting tribute to an accomplished player and inspired leader. This 4-1 victory is the largest winning margin in any Universities Test Match between the two countries.

The team was still jubilant over this result when it returned to Sydney on Monday 22nd, but the boys were not so happy about disbanding. Three weeks of Touring had brought new successes and experiences (both on and off the field) and also many firm friendships on both sides of the Tasman.

## cross country

Inter-varsity cross-country was held on August 27th and although it had rained during the week, the day of the race was fine and the sandy Centennial Park course had dried out fairly well.

The start was not as fast as expected, but the Queenslanders were content to let the others set the pace, Peter Busby and Peter Cameron running about 8th-10th in the field. After about 2500 metres we struck the sand. Peter Busby began to drop back and was eventually passed by John Morris. Peter Cameron reached the 5000 metres in 16.22, running 7th, but made a forward move soon afterwards and after 7500 metres had moved up to 2nd. He passed the leader, Thompson (Melbourne) with 2000 metres to go and went on to win by 13 seconds.

Results: P. Cameron 1, 32.57/2, J. Morris 9, 34.24; P. Busby 14, 34.39; A. Thelander 23, 36.40; D. Kerr 30, 37.40; D. Hobson 37.

Teams:		
Melbourne	1	19
Queensland	2	43
Sydney	3	

## basketball

Womens' Basketball Inter-varsity was held in Sydney during the third week of the vacation. Nine Unis. competed and Queensland came fourth after Adelaide, Melbourne and Western Australia.

Queensland won four of the seven matches played. Rain on the Thursday prevented play, and to compensate for the matches not played — a play-off was arranged between the four top teams. No Queensland girls made the Australian Universities Team but as 9 of the 12 chosen had to return to Adelaide before the Test Match was played, Chris Retallack was chosen to play goalie in the replacement team.

From all reports received the I/V was great and Queensland once again won the drinking trophy.

## baseball

The venue of the 1966 Inter-varsity Baseball Series was Sydney University and the convenor was that well known figure, Hartley Anderson.

Before the team left for Sydney, we were unfortunate to lose some of our better players. Australian Universities catcher of last year, Wayne Mollah, was forced to withdraw because of appendicitis. This was perhaps our biggest loss as Wayne is one of the best catchers in the State and a spark in the field who can keep the team alive in the worst of moments. John Jauncey, of all things, got himself called up by the U.S. army, and couldn't make the trip (what really made everybody happy was the deferment notice he received two days after the team left.) This cut our pitching staff in half and the loss was sorely felt.

In the first game against Monash we started off with a team that was not full strength in the hope of taking a game we considered would not be too hard. This was a mistake and by the time we brought in a regular pitcher the game had slipped away, Monash winning 8-4. The next day we met a remarkably improved team from A.N.U. and won 11-10. On the Wednesday we had to play Melbourne, who had last year won the championship and had beaten Qld. in a 10-innings thriller. In this game we fielded our strongest team for the only time. It was a hard-fought match and the score was tied 1-1 for most of the whole of it. In the bottom of the 8th inning Qld. scored one very hard-earned run to revenge last year's defeat. The following day, Qld., at near full-strength, were tied 1-1 with N.S.W. till the 7th inning but a change of pitchers brought on a batting rally by the opposition that put Qld. out of the game. The last two games anti-climaxed the previous tension-packed games and Qld. lost in an unattractive fashion to both Sydney and Adelaide.

Congratulations to Sydney for winning the cup undefeated, congratulations also to Allan Jenkinson and Peter Blocksidge for making the Combined team and particularly to Allan for bringing home the M.V.P. award. Captain of the team, Doug. Broadfoot,

was more than just unlucky not to make the combined team, seeing as his batting average was 50 points better than the Southerner who made it at his expense.

Socially, the week was good without reaching the heights of last year's Intervarsity. There were plenty of women at the barbecue on the Monday night and many of the Queenslanders helped ease the problem of surplus. One thing hard to forget was the sizzling (fizzling) stripper who was supposed to bring the house down . . . weak as water!! However, plenty of ale made the week rosier and the climax of the week's drinking was the boat race which, sad to say, Qld. lost for the first time.

## rugby league

Outstanding achievements this year by the Queensland University Rugby League Football Club have put them at the top of University Rugby League in Australia and New Zealand. At the recent I/V in Sydney, Queensland gloriously defeated New South Wales 18-2 and the previously undefeated champions Sydney, 5-3. Sydney had just returned from a triumphant tour of New Zealand.

The big game was the narrow defeat of Sydney 5-3. Sydney forwards outweighed our boys by a stone at least, but tenacious die-hard tackling whittled the big Sydney men down to allow our penetrating backs to get going. Qld. although only winning by two points were a far better side and narrowly missed scoring two more tries.

Sauna baths taken by some almost ended in disaster, however they returned to the match winning Queenslanders camp to receive the Trophy.

The club's thanks go to Secretary John Lowrey who put his all into the organization and smooth flowing arrangements for the week.

On the home front both grades won for the first time in post-war football. The Colts had an outstanding season, being undefeated. Credit is due to their Captain Bruce Thatcher who personally scored 180 points and played the final with a broken hand and scored 18 points in the match. The Colts played attractive and high-standard football throughout the season.

The Fourth Grade led by Peter Mansfield also had a great season and defeated Norths for their first post-war premiership. The side had its ups and downs early but finished strongly, playing Reserve Grade standard football, especially at Lang Park. Again Congrats to Peter Mansfield and his team for their achievements for themselves and for the club.

### ACADEMIC GOWNS

Give, lend or sell the  
above to the

Queensland Association  
of Women Graduates

Phone 56 5745

for further information



## -phrenia

"I WAS a B-I-G man yesterday, but boy you oughta see me now." . . . are the opening words to the anthem issuing forth from the Union's Exec. suite as the new regime is about to take up official residence. Some pretty clandestine operations over the vac. are to blame for Campus Beat on color radio (that ippy ippy station — "warn-o warn-o, the best in S.E. Qld.") — a low-budget program choc - full of jumped-up ads., with little effective production and singularly lacking in imagination. The compere laboured embarrassingly through such garbage as "fellas, she'll think more of you for sharing your Jaffas with her", and "the with-it swingin' guys wear inside-out amco faded blue jeans" — how 'bout that — be a conforming non-conformist! The program suffers further by being purely a request session — the musical selections varied from the supreme sophistication of Barbra Streisand to the sheer lack of artistry of Normie Rowe (he ought to be nominated for the export award of the year). And that choice little gossip segment — hell the social pages of the C.-M. are crying out for that kind of in-group tit-bit — give it to THEM.

By the way, did anyone notice that nominations had been called for a Liaison Officer in the last elections, or has the "spoils system" become rampant again. This type of reward for "political services rendered" is in bad taste to say the least. It would be appreciated if the right-hand-man positions were presented to council for their ratification — and further that their duties and spheres of influence be gazetted, and that subsequently they be answerable to the Executive.

THE R.N.A. is to be congratulated on their consistency of performance if nothing else. The Exhibition has proved to be a most competent and sure-fire money-spinner, along with being the greatest public-duping device this State has produced. That year-in, year-out thousands of people troop along to be hood-winked by mercenary side-show entrepreneurs with their grubby tribes of third-rate entertainers says little for a discriminating public and the stuff they patronize. The Ekka is clearly a display of the Australian's herding instincts. Tired, footsore and bawling kids trudging under the load of a dozen fraudulent sample bags mile-long queues at two-bob-a-pop hot-dog and fairy-floss stalls, myriads of bored, blank-faced spectators on Machinery Hill — this is exciting and fun-packed?

WHAT's this rumour about a juke box in the Refec? Heaven forbid — the place is way past having a congenial eating atmosphere (rather more reminiscent of the six o'clock swill — the greatest possible consumption in the least possible time and under the most cramped conditions.) Orright, so we make money outa juke boxes — but is it worth paying the price of gross digestive upsets?

-PHRENIA does not intend wishing anyone good luck in their exams — if students had worked diligently throughout the year, they wouldn't need the good Lord's help in the clinches.

## bless me father . . .

A last-minute legal panic at our printers caused us to hurriedly throw in a roughly-put-together gag on the irregular practices involved in getting servicemen's mail to its destination without endangering military security. It appeared on page 16, July 14. In the confusion we failed to acknowledge that we knocked it off from *Catalyst*, a Melbourne Student paper.

*Catalyst* editor Komesaroff sent us a telegram asking for credit. Far from thinking that was a deadshit thing to do, we have undergone an entire personality transformation and seen the error of our ways. Out of our repentance and mortification we hope to grow strong and whole again. But we can't do that without a thorough purging. So here goes:

*Semper* acknowledges having knocked off from *Catalyst* not only the Vietnam gag, but also seventy-five separate uses of the word "and", sixty-nine "buts", four hundred full stops and nineteen thousand commas, 25 inches of black rule one em wide, two square and one irregularly-shaped tone panels of various shades, three hundred square feet of white space, especially the long narrow bits between the columns of type. (We took some liberties with these, shortening some, widening other to suit our own individual, but of course admittedly imitative, purposes.)

We were going to stop there but (and even such is our catharsis) we paused with our hands on the roll-bar and released our clutch on the typesheet. For we have another, a private and shameful sin of intention to confess. We also knocked off three times the word " "; but it never appeared in print because, as we said above, there was a legal panic at the printers.



Sir Fred Schonell, the courageous and liberal-minded Vice-Chancellor, whose record during the 1957 and 1966 disputes with the State Government is well known, has done it again!

Boldly defending the academic virtue of freedom of discussion, he has decided that the S.E. Asian Conference, to be held early in October, could not use University premises. There had been attacks on this Conference by people on the smelly fringe of society as "Communist Dominated". The National Civic Council, Messrs. Rae and Haughton, M.L.A., had stated this was so. Let us look at the facts.

The Chairman of the Conference is Mr. Francis James, Liberal Party member and Chairman of the Board of the Directors of the "Anglican".

The speakers included Bishop Moyes, Deputy Chancellor of the University of New England, Alan Ashbolt, Federal Talks Director A.B.C., and author of "An American Experience", Mr. Gordon Bryant, Labour M.H.R., Miss Myra Roper, M.A. (Cantab. and Melb.), Dip.Ed., author "China, the Surprising Country."

It should be emphasized that no one already mentioned in this article (including Sir Fred) is a Communist. Not one speaker already listed for the Conference is a Communist Party member.

Any person can become a delegate to the Conference upon payment of fee of \$2. This entitles

the delegate to freely address the Conference during discussion sessions. Thus the charge that it is a Communist dominated Conference is utterly baseless. Sir Fred, of course, upon a few moments investigation, could establish the idiocy of the charge. Whoever is going to dominate the Conference it is not going to be the Communists.

He, of course, would be the first person in Australia to encourage a conference on the issue of Australia's relations with the neighbouring and tumultuous region of S.E. Asia. He, of course, would consider such a conference at the Queensland University of immense intellectual stimulus to the institution.

The suggestion that has been already made that he would, as a vice-chancellor with even a modicum of self-respect, even consider pandering to such baseless smear charges, is beyond comprehension and is quite absurd.

The reason for his decision must be sought elsewhere. A letter from Registrar Connell explains: "The Brochure (for the Conference) does not state under whose auspices the Conference is being held but gives the impression that it is an activity of the University of Queensland. In these circumstances the Vice-Chancellor decided *not* to approve your application."

The Executive Committee for the Conference replied: "Fortunately we are able to rectify this

by attaching the following statement to the remaining pamphlets and sending it to those who have already received one:

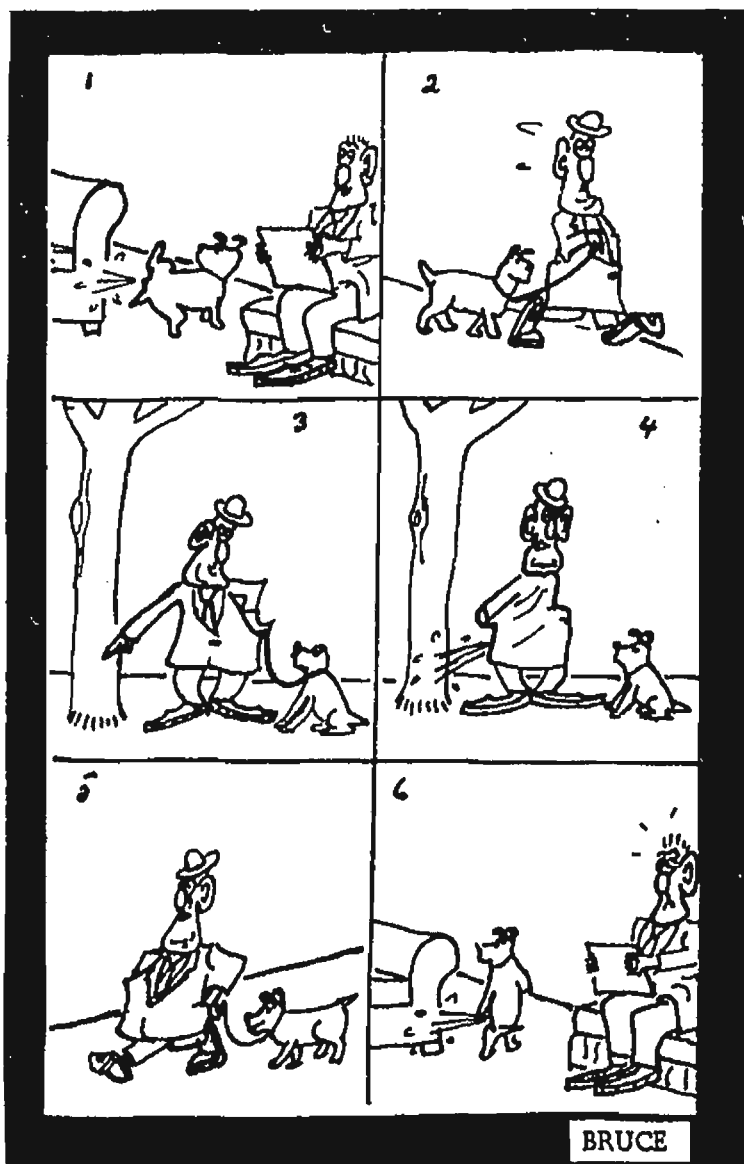
"The Conference is held under the auspices of an ad-hoc Committee of individuals and has no connection whatever with the University of Queensland."

"Should you have any further amendment you would like added I should be grateful for notification. . . ."

However, this was not enough. Sir Fred could validly point out that, for example, the Liberal Party had a State Conference at University, and a few people had therefore assumed the Liberal Party was a University institution. University premises are now quite regularly hired to outside organisations and the charge is constantly made that they are therefore University bodies.

It was therefore with great regret that Sir Fred, against all his better desires and beliefs, had to make his decision. He would recognize that his action would give support to those people in society who brand anything that they do not support or think of first as "Communist".

Sir Fred decided that the intellectual integrity of the University was, very unfortunately, threatened by the offending brochure. How or why, God and Sir Fred only know. But what other explanation can there be?



This  
is the  
END.

Semper  
'66

